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THE
SENTIMENTS
OF
PHILO JUDEUS

CONCERNING THE
ΛΟΓΟΣ, OR WORD OF GOD;

TOGETHER WITH
LARGE EXTRACTS FROM HIS WRITINGS
COMPARED WITH THE SCRIPTURES

ON MANY OTHER
PARTICULAR AND ESSENTIAL DOCTRINES
OF THE CHRISTIAN RELIGION.

By JACOB BRYANT.

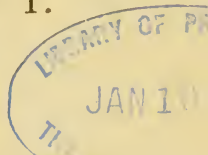


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P R E F A C E.

AS a variety of prejudices prevail in the world in respect to the Christian Religion, some against it in general, and others against it's particular doctrines, it is very providential, that we have on the other hand an equal variety of evidences to counteract the Evil, and remedy it's consequences. The early Fathers shew plainly, what was in their time the Doctrine and Faith of the Church. Nor have there been wanting in our own nation excellent Writers, by whom our Holy Religion has been vindicated, and it's Doctrines maintained. Yet the common-place argument is still urged, that they, who have embraced a system, will support it, and those, who get by the Image, will certainly uphold the shrine.

The most unexceptionable assurances must therefore be those, which are afforded by a person perfectly neutral: one, who has no predilection, and who is open to no other influence, but that of Truth. Philo, the learned Jew, with whom I shall be principally concerned, stands precisely in this happy predicament. He lived in the time of our Saviour, and survived him long: he was conversant with many of his Disciples; and, as we are informed, with some of the Apostles. From his situation he had an opportunity of seeing the early progress of Christianity, and of being acquainted with it's Doctrines: and of this knowledge he gives us abundant proof, as will be hereafter shewn. At the same time the Religion, in which he had been educated, and to which he was firmly devoted, takes off all suspicion of prejudice from every thing, which he advances. Indeed, he may be looked upon, not merely as
neutral

neutral, but in some degree as hostile. For though he appears to be so far affected, by what he had learned of Christianity, as to adopt many of it's principal Articles, yet he was far from having any regard to it, as a System ; nor did he shew any respect to it's Author. He never once makes mention of either of them. His evidence therefore in respect to the Doctrines, which he has transmitted, is the most unexceptionable, that can possibly be required ; and obviates all the imputations of prejudice, which caprice and folly have framed. This argument is so clear, and of such consequence, that, I hope, I shall be excused, if in the course of this Treatise I present it more than once to the Reader, that it may be continually in his view. In whatever Philo has advanced to our present purpose, he was influenced solely by the force of reason and truth. And wonderful must those Truths have been, which could procure the
assent

assent of one, who has taken not the least notice of their Author, and probably held him in contempt.

It must be confessed, that this Platonic Philosopher was in general addicted to mystery and refinement. But in the Articles, which he borrowed from Christianity, he is perfectly clear and precise, and his testimony is past controversy valid. Great advantage may therefore be obtained from his Evidence; as some very learned and ingenious Writers have lately observed, and indeed so far proved, that any farther prosecution of the Subject might be deemed unnecessary. But as there is a path, I think, still left open and unexplored, I have ventured to follow it's direction; striving, if possible, to add to those advantages, which accrue from those learned Writers.

As the most curious and interesting Article, upon which Philo dwells, is the nature of the LOGOS, or DIVINE WORD, I shall commence with his Evidence upon that head; only premising the notions of the first Innovators in Religion, who were of his time, or immediately followed.

I cannot conclude this Preface without returning my sincerest Thanks to the Gentlemen of the Syndicate at Cambridge, for their repeated goodness in permitting this Treatise, after a former, to be printed at the University press.

J. B.

CYPENHAM, January 3, 1797.

PHILO JUDEUS.



PART I.

P R O Æ M.

OUR Saviour, while he was upon earth, gave an account of himself, and of his mission; and displayed the high character, which he bore: and this after his death was confirmed by his Apostles. From these evidences we find, that he was the Son of God, both God, and Man; consequently of two natures, human, and divine. He accordingly just before his ascension gave his last mandate to his Apostles, that they should go, and instruct all nations,—

A

baptizing

*baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*¹ Hence we find, that he introduced himself, and consequently ranked himself with God, the Creator, and Lord of the universe; a degree of eminence, which no man, nor any created being, however high and excellent, could have dared to assume. At the same time we are told, that he was born of a Virgin, and appeared in the humble form of a man; and was, as we are taught, and commanded to believe, perfect God, and perfect Man.

These arguments, and many more to the same purpose, have been used by pious and learned men, by which the faith of the world in general has been confirmed: and they may seem unnecessary to be introduced again. But I have been obliged to repeat, what has been said above; as many have fallen off: and it is my purpose to shew the mode of their deviation; and the extremes into which they have run.

¹ Matth. xxviii. 19.

OF THE CONTRARIETY AND INCONSISTENCE
WHICH HAS PREVAILED.

Hence we may perceive, how wayward and excentrick men are at different times; and how inconsistent in their opinions. We now try to set aside the divinity of Christ; and he is by some reduced to the state of an angel, by others he is esteemed a prophet, by others he is rated as a mere man. But it was not so of old, in the first ages of Christianity. Many of those, who seceded from the infant church, deviated the contrary way. They allowed the divine nature, but denied the human. For the miracles of Christ were so well attested, and at the same time so wonderfully displayed, that they could not believe, that they were the operation of man. Some of these lived in the days of the very Apostles; and others in the ensuing century: so that they had no doubt about the operations. But they abused their faith; and would not allow that they were effected by any human power.

Thus the manhood of Christ was denied then, as his divinity is now.

This falling off was not unforeseen; and seems to have been continually obviated by our Saviour. Though he declared to the world, that he was the Son of God, and came from his Father; yet he strongly and repeatedly inculcates, that he was also the Son of man. It is accordingly said,—¹ *The son of man goeth.* ² *The son of man shall come in his glory.* ³ *The son of man shall be three days and three nights in the heart of the earth.* ⁴ *The son of man must be lifted up. The son of man must suffer.* ⁵ *The son of man is delivered into the hands of wicked men.* ⁶ *The foxes have holes, and the birds of the air nests; but the son of man hath not where to lay his head.* ⁷ *Judas, betrayest thou the son of man with a kiss?*

It is remarkable, that after the death of
our

¹ Matt. xxvi. 24. ² Matt. xxv. 31. ³ Matt. xii. 40.
⁴ John iii. 14. ⁵ Mark ix. 31. ⁶ Luke ix. 58.
⁷ Luke xxii. 48.

our Saviour, the Apostles never make use of these terms, nor call him any longer the ¹ Son of man. As he was now received into glory, and become the Lord of life, they speak of him in a different manner. However, when there is occasion, they never fail to insist upon his human nature. It is therefore strongly inculcated that ² *Christ came in the flesh.* ³ *God was manifested in the flesh.* ⁴ *The Word was made flesh.* ⁵ *Christ suffered in the flesh.* ⁶ *Christ put to death in the flesh.* ⁷ *In him (Christ) dwelleth all the fulness of the Godhead bodily.*

There was reason for such precaution, and this particular mode of speaking. For heresies arose in the church very early; and St. Paul in his own time seems to allude to apostacies of this sort, when he speaks of
a falling

¹ We must except the words of St. Stephen—*I see the son of man standing on the right hand of God.* Acts vii. 56.

² 1 John iv. 2, 3. & v. 6. ³ 1 John 7. ⁴ 1 Tim. iii. 16.
⁵ John i. 14. ⁶ 1 Pet. iv. 1. ⁷ 1 Pet. iii. 18. ⁸ Colos. ii. 9.

¹ *a falling off*, and many errors likely to take place, or already prevalent in the church. And of these heresies one was the denying of the humanity of Christ, and in consequence of it, the resurrection of his body, which is taken notice of by the Apostle ² above.

OF THE FIRST, WHO DEPARTED FROM THE
DOCTRINE OF THE CHURCH.

One of the first of those, who thus seceded from the Gospel truth, was Nicolaus; whose followers received from him the name of Nicolaitæ, and were afterwards incorporated in the multifarious body of the Gnostics. He was contemporary with the Apostles, and is mentioned as an apostate by Saint ³ John. He led the way to this false doctrine by saying, that Christ did not suffer, nor ever
appear

¹ 2 Theff. ii. 3.—1 Tim. iv. 1. ² 1 Cor. xv. 12, 13.

³ Rev. ii. 6. and 15. The doctrine of the Nicolaitans—*which thing I hate*.

appear in the flesh.—¹ Qui Christum negarent in carne venisse. Another person, Menander, a disciple of Simon Magus, together with Saturninus, insisted, that Christ was not gifted with any human substance; and though he might seem to suffer upon the cross; yet he never suffered, at least only in appearance. In consequence of this, he denied any final resurrection.—² Christum in substantia corporis non fuisse: et phantasmate tantum quasi passum fuisse. Resurrectionem carnis nullo modo futuram. These were followed by ³Basilides: who like them affirmed that the appearance of Christ was ideal, and that he was a mere phantasm: consequently that he had no human frame; nor

¹ Tertullian de Præscript. Hæreticorum, p. 214. B. —Christum impassibilem. Irenæus, L. iii. C. xi. p. 218.

² Tertullian, p. 219.

³ — Χρῆςτς ὡς δοκῆσαι πεφνηνός — εἶναι δὲ φησιν αὐτοῦ φαντασίαν ἐν τῷ φαίνεσθαι, μὴ εἶναι ἀνθρώπον, μηδὲ σὰρκα εἰληφέναι. — ἔχῃ Ἰησοῦν πεπονθέναι. Epiphanius, V. i. L. i. p. 70. See Irenæus, L. i. C. 23. p. 98. — alii putative eum passum. Ibid. L. 3. C. 17. p. 238.

nor did he ever suffer. According to him, Simon, the same who bore the cross of Christ, was substituted in his room, and suffered for him.—¹ *vice ipsius Simonem crucifixum esse.* The Valentinians of the second century entertained the like notions about our Saviour. They maintained, that ² Christ received nothing from the Virgin Mary: that his body was a heavenly substance, which he brought with him from above. This was likewise the opinion of the heretics stiled Marcionites. *Christum non veram, sed* ³ *φανταστικην* *solum* *carnem induisse; nec revera passum esse, cum pati visus fuerit.* Hence they would not allow, that he was born of the Virgin. In this they agreed with the Gnostics. For the doctrine, which they supported, was, that
Christ

¹ Tertull. p. 219. Epiph. L. 1. p. 74. Irenæus, L. 1. C. xxiii. p. 98.

² — μηδεν απο της παρθενικης μητρας ειληφεναι. αλλα ανωθεν το σωμα ειχεν. Epiphan. Vol. 1. L. 1. p. 171.

³ Cave's Hist. Lit. p. 35.

¹ Christ had no communication with the Virgin, his reputed mother; and never took upon him a human body. Cerdo of the same age held the like opinion: that ² Christ never appeared in the flesh, nor was he the son of the Virgin; and that he shewed himself under a mere ideal appearance, without any thing ³ real.

Tertullian accordingly says, that by the subtilty of their disquisitions they formed such devices about the body of Christ, that they made it either none at all, or any thing but a ⁴ human body. To obviate these
strange

¹—Μη ειναι αυτον απο Μαρίας γεγεννημενον, —σαρκα δε αυτο, μη ειληφεναι. Epiphanius, L. 1. p. 91.

² — Μη ειναι δε τον Χριστον γεγεννημενον εκ Μαρίας, μηδε εν σαρκι πεφνηναι, αλλα δοκησει οντα, και δοκησει πεφνηνοτα. Ibid p. 300.

Ουδε γαρ ο Λογος κατ' αυτης σαρξ γεγρονε. Irenæus, L. 1. C. 1. p. 42.

³ Christus φαντασμα. Marcion apud Tertull. L. 3. p. 401. p. 460. Non verbum caro factum est. Irenæus, L. 1. C. 1. p. 42.

⁴ Christi carnem quæstionibus distrahunt, tanquam aut nullam omnino, aut quoquo modo aliam præter humanam. p. 307.

ſtrange notions this learned Father wrote his treatiſe de ¹ Reſurreſtione Carnis; and another diſſertation de ² Carne Chriſti, in which he oppoſed thoſe four principal here-ticks of the ſecond century, Baſilides, Mar-cion, Valentinus and Apelles: who denyed that Chriſt was in any degree a man.

COROLLARY.

It may ſeem extraordinary, that ſuch an opinion ſhould have taken place ſo very early: yet that it did take place is moſt cer-tain. The reaſon for it's thus prevailing may, I think, be eaſily diſcovered. It aroſe from a cauſe, which though contrary to the evidence of the Goſpel, and calculated rather to injure the truth, than to promote it, yet indirectly, and ultimately tended to do honour to the divine character of our Saviour. For it aroſe from an high opinion of his virtues, and excellence; and a firm belief
of

¹ Page 325.

² Page 307.

of the miracles, which he performed; and which in those early days, and long after, were never controverted. These virtues, and these works, were so amazing, and so much beyond what could be expected from mere man, that they would not allow, there was any thing human either in the character or the operations. Hence they admitted the truth; but referred the whole to Christ as God, without allowing his humanity. For they could not conceive, that any such sublime and heavenly qualities, and such supernatural powers, could be the portion of any son of Adam. Thus they erred, through a misconception of the true nature of Christ. They acted however more excusably than many in the days of our Saviour, and in the succeeding times, who attributed his miracles either to magick, or to the Powers of darkness. We find, that both acknowledged these wonderful works; and saw, and were assured, that no mortal unassisted could perform them. But they erred in the extreme: the one by denying the intervention of the Deity, the other the operation of man. Yet
we

we find each co-operating obliquely toward the maintenance of these evangelical truths, which, however misjudged and misapplied, were in those days acknowledged by the worst enemies of the Gospel. The supernatural powers of Christ were allowed, though his humanity was sometimes denied; the allowing of which truth was an article of great consequence.

OF CHRIST PERFECT MAN.

Hence we find a just reason for the Apostles dwelling so strongly upon this article, that Christ *came in the flesh*; and that he *suffered in the flesh*: and this reason is particularly given by Saint John, — ὅτι πολλοὶ πλανοὶ εἰσηλθόντες εἰς τὸν κόσμον, οἱ μὴ ὁμολογῶντες Ἰησοῦν Χριστὸν ἐρχομένον ἐν σαρκί. *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.*¹ And he brings this knowledge and this

¹ 2 John v. 7.

this confession, as one test of Christianity. *Hereby know ye, the Spirit of God. Every spirit, that confesseth, that Jesus Christ is come in the flesh, is of God. And every spirit, that confesseth not, that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof ye have heard, that it should come; and even now already it is in the world.*¹

This truth, we find, was of such consequence, and these heresies so dangerous, that Saint John, who lived to see their commencement and increase, took this particular care to warn his disciples of the mischief. He therefore in another place brings positive proof from his own knowledge, and experience; and insists, that the Son of God was perfect man.—This he shews in the following words.—*That, which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon (or contemplated) and our hands have handled of the (Logos) Word of life. For the life* (that

¹ 1 John iv. 2, 3.

(that is the Lord of life), *was manifested, and we have seen it, and bear witness, and shew unto you eternal life, which was with the Father, and was manifested unto us. That which we have seen, and heard, declare we unto you*¹.

We may therefore safely subscribe to the words of Saint Paul, when he tells us—*without controversy great is the mystery of godliness. God was manifest in the flesh; justified in the spirit; seen of angels; preached unto the Gentiles; believed in the world; received up into glory.*²

OF PHILO JUDEUS OF ALEXANDRIA.

To these disciples of Basilides and the Gnostics may be joined one of a more serious, and philosophical turn, and of a far superior character, Philo of Alexandria, a Platonick philosopher. He was a Jew by race, and highly respected by those of his
own

¹ 1 John i. 1.

² 1 Tim. iii. 16.

own ' nation, and community. Upon this account he was sent ambassador to Rome upon a special occasion in the fourth year of the emperour Caligula. This was in the year of Christ 42: so that if we suppose Philo at this time to have been about forty years of age, he must have been contemporary with our Saviour all through his life; and nearly of the same age as many of his Apostles and Disciples. If he were older, than I have stated, as some think, still he must have been throughout contemporary with Christ; for he survived him, and, as there is reason to believe, lived after him many years. We have indeed a confirmation of it from his own words, as will be shewn hereafter.

He speaks at large in many places of the Word of God, the second Person; which he mentions, as (δευτερος Θεος) *the second Divinity*, the *great Cause* of all things, and styles him
as

¹ Τα παντα ενδοξος.— υψηλος, και μεταωρος.—

See Josephus Ant. L. 18. c. 10.

as Plato, as well as the Jews, had done before, the Logos. His thoughts upon this subject are very just and sublime: such as would do honour to a Christian. But though the Jews in his time expected the Messiah Prince, and flattered themselves, that he would arise among their brethren, and exalt their nation: yet he suppresses every thought to this purpose; and intimates plainly, that, in his opinion, nothing human or corporal could be annexed to the Son of God. This prejudice was the great obstacle to his becoming a Christian: though he must have been convinced of the miracles of our Saviour; also of the sanctity of his manners, as well as of his goodness and wisdom. He must likewise have known many of the first proselytes, which were very numerous at Alexandria; and probably was not unacquainted with some of the Apostles. But notwithstanding these advantages, he could not bring himself to believe, that *the Word could be made flesh*: and a suffering Messiah, and Christ crucified, was past his comprehension. As to the operations of

our Saviour upon earth, they were too notorious to be denied. He therefore says nothing in opposition: but passes over the whole in mysterious silence. Hence not a word is to be found in him about Christ Jesus the Messiah, nor of his mighty operations: which is extraordinary.

But of the divine Logos, or Word, he speaks in many places: and maintains at large the divinity of the second Person, and describes his attributes in a very precise and copious manner, styling him,—¹τον δευτερον Θεον, ὃς ἐστὶν ἐκεῖνος (Θεὸς πρῶτος) Λογος, *the second Deity, who is the Word of the supreme God.* ² Πρωτογονον υἱον, *his first-begotten Son.* ³ Ἐμῶν Θεοῦ. *The Image of God:* and ⁴ Ποιμην της ἱερας αγγελης. *The Shepherd of his holy flock.*

In his Treatise upon Creation, he speaks of the Word, as ⁵ *the Divine Operator, by whom*

¹ Philo. Frāgm. V. ii. p. 625. ² De Agricult. V. i. p. 308. ³ De Mundi Opif. V. i. p. 6. ⁴ De Agricult. V. i. p. 308. ⁵ De Mundi Opif. V. i. p. 4.

whom all things were disposed: and mentions him as ¹ *superior to the Angels, and all created beings, and the image and likeness of God*; and says, that *this Image of the true God was esteemed the same as God*—² ὡς αὐτον (ΘΕΟΝ) κατανοεσι. ³ *This Logos, the Word of God, is superiour to all the world, and more ancient; being the Producer of all that was produced.* ⁴ *The eternal Word of the everlasting God is the sure and fixed foundation, upon which all things depend.* He mentions man, as in need of redemption, and says,—What intelligent person, who views mankind engaged in unworthy and wicked pursuits, but ⁵ *must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that, by a ransom, and price of redemption being given for his soul, it may again obtain it's freedom.* It pleased God therefore to appoint his Logos to be a
Medi-

¹ De Profugis, V. i. p. 561. ² De Somniis, V. i. p. 656. ³ De Leg. Alleg. V. i. p. 121.

⁴ De Plantatione Noë, V. i. p. 331. ⁵ De Confus. Ling. V. i. p. 418. l. 50.

Mediator. ¹ *To his Word, the chief and most ancient of all in Heaven, the Great Author of the world gave this especial gift, that he should stand as a medium (or intercessor) between the Creator and the created. And he is accordingly the Advocate for all mortals. The same ² Word is the Intercessor for man, who is always tending to ³ corruption: and he is the appointed Messenger of God, the Governour of all things, to man in subjection to him. ⁴ He therefore exhorts every person, who is able to exert himself in the race, which he is to run, to bend his course without ⁵ remission to the divine Word*
above,

¹ Quis Rerum Divin. Hæres. V. i. p. 501, 502.

² Ibid. p. 501. l. 49.

³ For κηραινοντος αει προς το αφθαρτον, we should certainly read προς το φθαρτον.

⁴ De Profugis. V. i. p. 560. l. 31.

⁵ The present reading is απλευσι, the meaning of which I do not comprehend. The true reading is probably απνευσι, from απνευστος — *without remission, — indefinenter, without stopping to take breath.*

above, who is the Fountain of all wisdom: that by drinking at this sacred Spring, he, instead of death, may obtain the reward of everlasting life.

He repeats continually, that the Logos is the express image of God. ¹ *The Word, by which the world was made, is the Image of the supreme Deity.* ² *As we perceive the sun's light, though the sun is not itself seen; and behold the brightness of the moon, though it's orb may not appear to the eye; so men look up to, and acknowledge, the likeness of God in his minister the Logos, whom they esteem as God.* He attempts to describe his nature by representing him, as ³ *not uncreated, like God; nor yet created, as man: but of a divine substance.*

¹ De Monarchiâ, V. ii. L. ii. p. 225. Τον δὲ αὐρατον καὶ νηπτον Θεὸν Λόγον εἰκόνα λεγείν Θεῶ. De Mundi Opif. V. i. p. 6.

² De Somniis. V. i. p. 656. l. 33.

³ Quis Rer. Divin. Hæres. V. i. p. 302.

substance. ¹ *For the Word of God, which is above all the host of Heaven, cannot be comprehended by human vision, having nothing in his nature, that is perceptible to mortal sense. For being the Image of God, and the eldest of all intelligent beings, he is seated immediately next to the One God, without any interval of separation.* This in the language of Scriptures is—*sitting on the right hand of God.* He adds—² *For not being liable to any voluntary or involuntary change, or falling off, he has God for his lot, and portion, and his residence is in God.* The like is mentioned in another place, where he is represented again as sinless, and as the great High Priest of the world. ³ *We maintain, that by the (true) High Priest is not meant a man; but the divine Word; who is free from all voluntary, and involuntary transgressions—being of heavenly*

¹ De Profugis. V. i. p. 561. l. 16.

² Ibid. l. 24.

³ Ibid. p. 562. l. 13.

venly parentage; born of God, and of that divine Wisdom, by which all things were produced. He speaks to the same purpose in another place, where he makes mention of the word — ¹ ἐν ᾧ καὶ Ἀρχιερεὺς, ὁ πρωτογονος αὐτοῦ (Θεοῦ) Θεῖος Λόγος — *In which presides that High Priest, the Holy Word, the first-born of God; — at other times styled πρεσβυτατος υἱος Θεοῦ. — The Son of God, antecedent to all creation.*

² Τῆτον μὲν γὰρ πρεσβυτατον υἱον ὁ τῶν οντων ἀνετειλε Πατήρ, ὃν ἐτερωθι πρωτογονον ἀνομασε. It is manifest, that every article, which the Sacred Writers have given to Christ in his mediatorial capacity, Philo has attributed to him in his divine character antecedent to creation.

¹ De Somniis, Vol. i. p. 653.

² De Confus. Ling. V. i. p. 414.

OF THE OPINION OF PHILO CONCERNING
THE LOGOS BEING REPRESENTED AS
HIGH PRIEST.

Such was the opinion of Philo Judeus in respect to the Logos, or Word of God; whose divine nature he maintains, and his origination from God, Yet, though the Scriptures had declared, that this High Priest was the Messiah appointed to come into the world, and our Saviour by his doctrine and miracles had proved himself to be that Messiah, Philo by his silence shews, that he could not accede to that opinion. He could not admit of a crucified Saviour. It was a stumbling block in the way of truth, by which he was continually impeded. When therefore he comes to his fourth question de Profugis, (p. 561) where it is said from ¹ Numbers xxxv. 25—28, that the guilty person, who fled for his crimes to a city of refuge, should remain there *to*
the

¹ Also Joshua xx. 6.

*the death of the High Priest, who was anointed with the holy oil; he owns, that this embarrassed him greatly.—*¹ Ἡ προθεσμία — τε Αρχιερεως ὁ θανατος, πολλην εν τῷ ῥητῷ μοι παρεχουσα δυσκολιαν. *This article, concerning the death of the High Priest, has, from the words, in which it is signified, afforded me much difficulty and trouble.* He perceived, that this was typical, and that the Logos, or Word, whom he acknowledges to be the great High Priest, was ultimately signified. And though he refines greatly, and misapplies the intelligence afforded him, yet he owns, that by the death of the High Priest spiritual vassalage and exile were to cease, and the guilty person was to be set free, and return to the state, which he had forfeited.² These truths he certainly saw; but could not conceive in what manner it was possible for the Logos, or great High Priest, to die. He did not consider, that, as the Word had appeared, as he intimates, (κατ' εικονα ανθρωπος) in a human form to the Patriarchs, he

¹ De Profugis, V. i. p. 561. l. 48.

² Id. p. 563. l. 27. p. 534. l. 44.

he might again submit to the same form, and as a man suffer death. This he could not conceive. It was a prejudice too strong to be removed. He had undoubtedly conversed with Christians at ' Alexandria; also at Rome, when he went to that city at two different intervals. He was probably conversant with them likewise at Jerusalem. For this seems to have been the place of his residence in the early part of his life. He styles it, *ἱερα πόλις*, and says,—*Αυτη, καθαπερ εφην, ἐμῇ μὲν ἐστὶ πατρις, Μητροπολις δὲ ὃ μίας χώρας Ἰουδαίας, ἀλλὰ καὶ τῶν πλείων.*² *This city (Jerusalem) was the place of my birth: which city is the metropolis not of Judea only, but of many other regions.* And this city he seems to have visited at the times of the Passover in obedience to the law: and probably at other feasts.³ From his intercourse
with

¹ The Christians were very early so numerous at Alexandria, that it was thought necessary to have a church founded, and a bishop appointed.

² De Virtut. V. ii. p. 587.

³ See Philo Frag. Vol. ii. p. 646.

with the Christians, he obtained this improved knowledge concerning the Word of God, whom he styles the Son of God, his first-begotten: whose divine nature he has described more truly by far, than any of the Platonists before him; or any of the Alexandrine school after him; or even than any of his own nation of old. But Christ crucified seems to have been so contrary to his pre-conceived notions, that he never mentions him, nor alludes to him, though he lived in his time, and must have been well acquainted with the history of his holy life, and doctrines, and all his wonderful works. And there is something extraordinary in his silence, which is worth observing. For as he had so very often taken pains to declare, what the Word of God was; we should naturally expect, that he would likewise have shewn, what it was not. And as our Saviour gave out to all, that he was the Son of God, the first-born of the world, who came down from heaven to give his life a ransom for many; and was pointed out by Saint Paul as the High Priest mentioned by
the

the Prophets; it is extraordinary, that he does not try to obviate this notion. The fame and the pretensions of Christ, the Messiah, were well known among the Jews in the time of Philo. They could be no secret at Alexandria, which was the residence of some thousands of his nation; and which was so near to Judea: especially as Saint Mark preached the Gospel there very early; and as is generally supposed A. C. 49. Yet he never attempts to set aside these pretensions; nor does he ever speak of Christ, or of Jesus, the Messiah. His prejudices would not suffer him to acknowledge Christ in the flesh: and at the same he must have been affected by his holy life and miracles: for *these things were not done in a corner*. He had certainly canvassed this article in his own mind, and was brought over so far towards the truth, that he confessed, it was more easy to conceive a Deity partaking of the human nature, than a man partaking of divinity — ¹Θαπτον γαρ αν εις ανθρωπον Θεον,

η εις

¹ De Virtut. V. ii. p. 562.

ἡ εἰς Θεὸν ἀνθρώπου μεταβάλλειν. He was, as he confesses, under great doubts and difficulties: and, as he could not accede, he kept an awful distance; maintaining a religious silence: and what he could not be brought through frailty to admit, he was neither able nor willing to deny. He seems to have stood in a fearful medium; which was the case of Josephus and of many of the Jews at that season.

From the extracts produced above, we may learn, what was the opinion of Philo, and others of his nation, concerning the divinity of the second Person, the Logos, or Word of God. And in him we find the doctrine more improved, and more precisely given, than it was ever afforded, before the coming of Christ.

Though I have introduced this learned Writer with Basilides and the Gnostics, and others of the first and second century; yet he differs from them in one respect greatly. They agree with him in not allowing, that

Christ came in the flesh: but they grant, that he did come in a spiritual manner, and that Christ, the Messiah, was that Person. But Philo says nothing of his appearing upon earth, and seems tacitly to deny it, dwelling only upon the prior and heavenly character of the Logos, or Word; and describing his divine nature, by shewing that he was the Son of God, and first-born of the world. Yet he seems sometimes to verge towards the truth, when in mentioning the different characters of the *πρωτογονος Λογος*, *the first-begotten Word*, he represents him, *ὁ κατ' εἰκονα ἀνθρώπου*, *in the likeness of man*.

He is said by different writers to have conversed with the first Christians; and to have got much intelligence from them. We find it mentioned by ² Eusebius, that at Rome he had access to Saint Peter; and the same is said by ³ Jerome. Thus much is certain,

¹ De Confus. Ling. Vol. i. p. 427.

² Euseb. Hist. Eccles. L. ii. C. xvii. V. 1. p. 65.

³ S. Hieron. de Script. Eccles. Vol. iv. p. 106.

tain, that he has borrowed the sentiments and doctrines of the Apostles, and first Christians: in consequence of which he must have had some intercourse, and correspondence with them.

CONCERNING THE AGE OF PHILO.

As I have supposed, that such excellent knowledge could not have been obtained by this early Jew, but by his access to some of the early Christians, it will be proper to shew, that the æra of his life corresponds with the first promulgation of the Gospel. This is denied by the learned editor of his Works,¹ who maintains that he was born many years before Christ, and could not have had any correspondence with Saint Mark, and the first Christians of Alexandria. The reasons, which he gives, I shall now examine.

He

¹ Dr. Mangey.

He tells us, that many have undertaken to state the time of Philo's birth: concerning which however we have no determinate intelligence. Some, he says, who seem to come nearest to the truth, make it to have been about thirty years before the birth of our Saviour. This was the opinion of Basnage: and the Editor of Philo agrees with him; and gives the following reason for his determination —¹ *Ille enim ipse anno Caii quarto, urbis conditæ 793, se senem et ætate provectiorem plus una vice testatur.* This is a great mistake, into which I wonder, how the Editor could possibly lapse. Philo at the beginning of his ² Treatise, where an account is given of his embassy, undoubtedly speaks of himself, as old. But by this he meant, at the time of his writing, not at the time of the embassy to Caligula, which was probably twenty years, or more, antecedent. This is manifest to any body, who will examine the Treatise: and I wonder,

¹ Præfatio, p. ii.

² De Virtutibus, V. ii. 545.

der, how it could be mistaken. We find in the account given a most severe invective against the emperour; such as no Jew, nor any person of whatever country, would have dared to have uttered. The Jewish nation had been in great dread of Caligula: who had threatened to introduce his statue into the temple at Jerusalem. Upon their repeated remonstrances he became hostile to the whole nation; and shewed a particular disaffection towards the Jews of Alexandria; which place he purposed to visit. To avert his anger, it was thought proper to send an embassy to Rome: and Philo with some others was employed for this purpose; and he saw the emperour at Rome and at Puteoli: but he met with nothing favourable. On the contrary, he was¹ insulted, put in chains, and hardly escaped with his life. In consequence of this, he some years afterwards wrote the *Treatise De² Legatione*:
in

¹ Philo, V. ii. p. 597, 545.

² Styled also, *Περὶ Ἀρετῶν*, or *De Virtutibus*, five *De Legatione*.

in which he accuses Caligula of ¹ folly, madness, cruelty, and every vice. This he is supposed by his Editor to have produced in the very year of his embassy; at the very crisis, when the Jewish nation was under such apprehensions. But this could not have been the case. No person would have published such a satire in the reign of Caligula, nor for some time after. Hence nothing concerning the age of Philo can be collected from these data.

Eusebius however mentions a tradition, that Philo read this Treatise before the emperor Claudius, and the whole senate; and that it was received with great applause.² This is undoubtedly a Jewish figment. The author upon such an occasion would have introduced some compliments to the reigning prince, as well as to the assembly, before whom he stood.

But

¹ — *μυσία περὶ τὴν ἀρχὴν (τῆς Γαλιλίας) ἐνδρισταυτος.*

Euseb. Hist. Eccles. L. ii. C. v. V. i. p. 51.

² Euseb. Hist. Eccles. L. ii. C. xviii. V. i. p. 72.

But not a word to this purpose occurs; nor are they ever mentioned. Besides, he speaks of the Romans in general with much bitterness; and accuses them of cruelty, and illiberality, towards him and his people. How can we suppose, that such an invective could have been permitted by the senate; or that they would at any rate have listened either to satire or to encomium from a Jew? But what puts the matter out of all doubt, he himself shews, that it could not be written even in the time of Claudius, much less in the time of Caligula: for he intimates repeatedly in the course of his work, that the former prince, Claudius, had been for some time dead. One of the chief enemies of the Jews was an Egyptian, named Helicon: who had employed every art to make them odious to the emperor. ¹ *But this Helicon, says Philo, was at last taken off; being put to death by Claudius Cæsar for some other*

¹ Ὁ δὲ Ἑλικὸς ὑπὸ Κλαυδίου Γερμανικοῦ Καίσαρος ἀναιρεθεὶς, ἐφ' οὗτοι ἄλλοις ὁ Φριγυανὸς ἠδίκησεν· ἀλλὰ ταῦτα μὲν ὕστερον ἐγένετο. De Virt. sive de Legatione, V. ii. p. 576.

other base actions, of which he had been guilty. But these things happened afterwards: that is, after my embassy to Rome. This is in the very Treatise de Legatione. He here intimates plainly, that the reign of Claudius was past, when he wrote this document: and Caligula consequently must have been for some years dead. The like is to be found in his oration against Flaccus.¹ But why do I mention this oration? when in the very treatise above-mentioned,² with which we are concerned, it appears throughout, almost from every page, that Caligula was then dead: the whole character given is of a person departed. We must not therefore take for granted, that an event, and the history of an event, are necessarily of the same date. The one may have been many years after the other. The Treatise therefore could not have been written till the reign of Nero: and probably later; when the Cæsaræan family was extinct; and no offence could be
given

¹ Philo. Vol. ii. p. 517.

² De Virtut. five de Legatione.

given by the publication. For had it been made known at the time supposed, Apion, his great enemy, would soon have accused him to the præfect of Egypt: and he would have forfeited his life in a few hours.

It may seem unnecessary after these proofs to mention any more of the arguments, which the Editor has introduced in support of his opinion. But as there is one, upon which he seems to lay great stress, I will not pass it unnoticed. ¹ Philo incidently mentions the fate of the Xanthians in Lycia; who were all destroyed by the army of Brutus A. U. C. 712, for their attachment to Cæsar. The history is introduced in the following manner—ὡς περ φασιν, εὔ ποτε πολλε, κ. τ. λ. *As they say, not long ago, &c.* Hence he supposes, that the Author speaks of the affair as a recent event — ut facti recenti, loquitur.² But by the words *not long ago*

¹ Vol. ii. p. 464. The event is also mentioned by Dion Cassius, L. xlvii. C. xxxiv. V. i. p. 514.

² Præf. ad Philonis Op. p. ii.

ago, and *not long since*, is signified a very unlimited space of time; which can only be determined by the Author: for it depends intirely upon his mode of judging, and the termini, to which he tacitly alludes. If a person were writing upon migrations and discoveries, he might say, that it is not long since, that America was discovered. Yet it has been known for above three centuries. Nothing therefore can be precisely gathered from the words above: nor can the year of a man's life be determined by such evidence. The very words — ὡς περ φασιν, *as they say*, seem to intimate much uncertainty, and that the fact was by no means recent. In short, we may prove it from the Author's own account of himself, and his writings; before which all such surmises must vanish.

When therefore the birth of Philo is carried up to the time of Julius Cæsar, it is an unwarrantable anticipation. There is reason to think, that he was nearly of the same age as the Apostles; with some of whom he is said

to have conversed. He was alive, we have seen, so late as the reign of Nero. And as he resided at Alexandria, he could not fail of knowing Saint Mark, who was the first bishop in that place,¹ and came thither (as the Editor allows²) about the year 48, or 49. And, if St. Mark's Gospel was published in that year, or, as many think, before that year, then Philo had an opportunity of seeing it also. Moreover, since he was living, when Nero was emperour, it is not improbable, that he had conversed with some of the disciples of Christ, as well as of the Apostles, and that he was not a stranger to the writings of some of the other Evangelists. His situation and time of life will warrant this conjecture, and, above all, the truths, which he has disclosed.

THIS

¹ Τὸν δὲ Μάρκον πρῶτον φασιν ἐπὶ τῆς Αἰγυπτῷ γεγενημένον, τοῦ Εὐαγγελίου, ὃ δὴ καὶ συνεγράψατο, κηρύξαι, Ἐκκλησίας τε πρῶτον ἐπ' αὐτῆς Ἀλεξάνδρειας συνησασθαι. Euseb. Hist. Eccles. L. ii. C. xvi. V. i. p. 65.

² Novennio post Cæii obitum, scil. anno Christi 49, Marcus Alexandriam venit. Præfat. ad Philonis Opera, p. iii.

THIS ARGUMENT CONTROVERTED.

The Editor is of a different opinion; which he expresses in the following manner. Verum merito dubitatur, ane quivis Fœderis Novi liber, dum Philo per ætatem posset scribere, editus fuerit in lucem. Certe nulla ex Epistolis Paulinis, et quod ad D. Marci Evangelium attinet, Eusebius ejus promulgationem refert ad annum Claudii Cæsaris tertium verum si Irenæo fides, isque antiquior et potior Eusebio testis, non editum est Evangelium istud, nisi post obitum Petri et Pauli, id est anno Æræ Christianæ 64, quando Philo prope centenarius fuerat.¹ Though this date (A. C. 64) be allowed in respect to the promulgation of the Gospel; yet all that I have maintained may be still true. For at this period (A.C. 64), Philo, so far from being near an hundred years old, was probably not older than many of the Apostles. If we suppose him to have been forty, or forty two years old,

when

¹ Præf. ad Philonis Op. p. iii.

when he was sent to Rome, he was but sixty four, when Saint Peter and Saint Paul suffered martyrdom. He might therefore very easily have had, if not an intimacy, yet an acquaintance, with them and their disciples, and have read their Epistles.

But the chief proof, that he had perused some of the Books of the New Testament, or at least had conversed with some of the first converts to Christianity, is to be drawn from his writings: in which, as I have shewn, are many articles of great consequence to be found. A person, who speaks of the Word of God, as the *Son of God*, his *First-begotten*, the *Shepherd of his flock*, the *second Great Cause*, the *Image of God*, the *Mediator between God and man*, the *Great High Priest* mentioned by the Prophets, the *Creator of all, that was created*; who speaks also of *Redemption*, and — λυτρε και σωσρα — the *Price of Redemption*, and of the Person, by whom it was to be procured, and by whom we are finally to attain to (ζων αιδιον) *everlasting life*: I say, whoever was acquainted with these doctrines, could

could be no stranger to Christ and Christianity. Eusebius therefore very justly observes, that Philo must have had in idea some of the first preachers of the Gospel, and the doctrines transmitted by the Apostles themselves, when he wrote these things. But this is not sufficiently precise: for he had not these truths transmitted. He lived in the time of the Evangelists and Apostles; and obtained his knowledge from them, the fountain head. And that he entertained a favourable opinion of the Gospel, we may judge from his silence: for though a Jew, and, as one in consequence of it would suppose, not a friend to Christianity; yet, when there are many opportunities afforded, he never speaks against it. And we have seen, that he borrows many essential truths, which could not have been obtained from any unconverted people of his own nation. At the same time it is to be observed, that though he lived among Christians, and was acquainted with their doctrines, yet he never mentions them; nor does he ever take notice of Saint Mark, who presided in his time over the church at Alexandria.

Yet

Yet so much was Philo beholden to them, that we may read in him the opinion of the Apostles, and the doctrines of Christ himself, about this essential article of our belief. And that he had opportunities of information is plain. For if he were, as the Editor thinks, antecedent to Christ in respect to his birth, it is very manifest from his own evidence, that he survived him: for in his Treatise, about which we are concerned, he mentions, as I have shewn, the death of Claudius. He was therefore alive through the whole course of our Saviour's residence upon earth; and survived him several years. This shews, what room there was for intelligence; of which, it is plain, he availed himself. He was a Jew, and a follower of Plato. But what he says of the first-born Son of God, the Creator of all things, the Image of God, the Mediator, &c. was past the apprehension of man. Neither Plato, nor the Stoicks, had any thing similar; and even the Jews had nothing adequate to the precise truths, which he discloses. He certainly has adopted so much from Christianity,

nity, that Photius supposes, that he was a profelyte, but relapsed. For this however we have no evidence : on the contrary, Philo intimates through all his works, that he continued in the religion of his fathers.

Such is the attestation of Philo Judeus ; which must be esteemed of the greatest consequence. For he lived in the time of our Saviour, and of his Apostles : and their doctrines he has manifestly borrowed. They are not confined to any particular part of his works ; but are to be found in different treatises : and I have produced them in his own words to the reader ; and much more I might have produced : but these, to which I have applied, seem sufficient. His evidence is plain : and though he was in general much given to abstruse and mystical notions, yet in these instances he is perfectly precise, and clear ; and speaks without disguise the opinion of those, from whom he got his information ; and affords us sometimes the language, as well as the sentiments, of the Apostles. As he lived so near to Judea, and
shews

shews in his writings, that he was born in those parts, he may have borrowed some of these doctrines from a still higher source. As this, though probable, is not certain, let us abide by that evidence, which he gives, whether he obtained his knowledge from one, or many. That it was borrowed at the first promulgation of the Gospel, is manifest: and the great truth, which results from it, cannot, I think, be controverted.

THE ACCOUNT OF THE LOGOS, OR WORD
OF GOD, IN SAINT JOHN.

We have seen, that the Hereticks above-mentioned would not allow, that Christ came upon earth in a human state: and Philo by his particular silence seems to think, that he did not appear at all. This denial of our Saviour in the flesh I have shewn to have been of a very dangerous consequence; and rendered the sufferings of Christ, and his death, and passion, together with all the blessings which were to ensue, abortive and ineffectual.

ineffectual. Saint John therefore, in whose time these base notions began to spread, took early care to remedy this mischief, and to shew the human, as well as the divine, nature of the Messiah. And as Plato and his disciples, and the Jews likewise, before the time of Philo, used the term Logos to express the *Word of God*; Saint John adopts the

‘ The word Λογος in the original is מַלְאָךְ and דְּבַר — Dober and Malat: which the Hellenistic Jews very properly translated Λογος, the Verbum of the Romans. It occurs as a Person, the Angel of the Covenant, in several parts of the Greek Version. — μεχρι τε ελθειν τον Λογον αυτη, το Λογιον τε Κυριου. Psalm cv. 19.

Απεστειλε τον Λογον αυτη, και ιασατο αυτους. Pf. cvii. 20.
He sent his Word and healed them.

Εις τον αιωνα ο Λογος σε διαμενει εν τη εραν. Pf. cxix. 89.

In Wisdom — ‘Ο παντοδυναμος σε Λογος απ’ εραν εκ θρονων (lege εκβορων) βασιλειων — εις μεσον της ολιβριας ηλατο γης. C. xviii. 15.

The Patriarch Jacob speaks of the Word under the name of God’s Angel. — *The Angel, which redeemed me from all evil.* Gen. xlvi. 16.

The Memra of the Chaldee Paraphraists.

the same: and by his superiour doctrine tries to remedy their mistakes, and to enforce the truth. This he performs most clearly, I think, and most satisfactorily, in the first chapter of his Gospel.

SAINT JOHN'S GOSPEL, CHAP. I.

“1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same (Word) was in the beginning with God.

3. All things were made by ¹ it (the Word)
and

¹ Our version renders the word *αυτου*, *him*, and this is the proper meaning. But I have used the word *it*; because several have rendered the original in this manner, in order to get rid of a difficulty, which embarrassed them: as they wanted to prove, that by the *Word* was meant *no Person*. But so plain is the text, that translate the word either way, still a *Person* must be signified: and the truth cannot be evaded by this artifice.

and without it (without the Word) was not any thing made, that was made.

4. In it (in the Word) was life: and the life was the Light of men.

5. And the Light (of the Word or Logos) shineth in darkness, and the darkness comprehended it not."

The Apostle then by an apostrophe introduces the person, who was the forerunner of Christ, and who first declared him to the world.

" 6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light (the Word), that all men through him might believe (in the Word)."

Concerning the Person, of whom John bare witness, there can be no doubt: and
con-

consequently it is very plain, who is meant above by Life, and Light.

“ 8. He (John) was not that Light (the Word), but was sent to bear witness of that Light (the Word).”

Had the Word, this Light of the world, never appeared in the flesh, or had the Word been the phantasm of Basilides, and the Valentinians, this caution about Saint John would have been quite unnecessary. The Baptist could never have been taken for a phantom. It therefore must be a person, a human being here spoken of, and with whom he is contrasted.

“ 9. That (Word) was the true Light, which lighteth every man, that cometh into the world.

10. It (the Word before mentioned; the Light, of which John bare witness) was in the world, and the world was made by it (the Word), and the world knew it not:
(knew

(knew not the Logos, the Word of light, and life)."

We have here the two natures of Christ plainly alluded to. His heavenly character, as Creator, and his humanity are both specified. And though I make use of the word *it*, which is not properly applicable to a person, yet we shall throughout find, that a person is spoken of.

11. "It (the Word, the Light of the world) came unto it's own; and it's own (in general) received it not..

12. But as many as received it, (the Logos or Word) to them it gave the power to become the sons of God, even to them that believed in it's (the Word's) name."

Who could give this power to become the sons of God, but the Son of God, who was with God, and was God, by whom all things

D

were

were created? —¹ ὁ δευτερος Θεος, ὃς ἐστὶν ἐκεῖνος
 Λογος — *the second Divinity of Philo, which
 is the Word of God* —² εἰκων Θεοῦ, δι' ἧς συμπας
 ὁ κοσμος ἐδημιουργεῖτο — *that Image of God, by
 whom the whole world was created* — the
 same, who forgave sins. It is therefore ma-
 nifest, that however the terms ἕτος and αὐτος
 may be rendered by particular persons, the
 artifice will avail little; for a Person is ma-
 nifestly signified.

All this is surely very plain; and an ar-
 ticle, to which every unprejudiced person
 must accede. But it is said to be a mystery.
 True. But what is this mystery, but a di-
 vine truth, which we could not have known,
 but by information? Take away the sanctity
 of the object, there will be found as much
 mystery in the freezing of water, when told
 to a person, who never beheld it; or in the pro-
 perties of the magnet to one, who had never
 before heard of them. Our faith upon these
 occasions

¹ Philo apud Euseb. Præp. Evang. L. vii. C. xiii. p. 323.

² Philo de Monarch. L. ii. V. ii. p. 225.

occasions depends upon the credibility of the informer. If the intelligence comes from the mouth of truth, we must believe it; or we act contrary to reason. And there would be no difficulty in this case, were it not for the pride, and prejudice of men. Therefore this positive and determinate evidence, which cannot be set aside, they try to extenuate, and soften; till by refinement they reduce it to nothing. But still there are other mysteries, or else the Gospel must be given up. We have an instance to this purpose afforded us by Saint Matthew, who gives it in the very words of our Saviour. *' All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he, to whomsoever the Son will reveal him.* We find, that the mystery of the Son is like the mystery of the Father: which mystery of the Father, however certain we may be of his existence, must be esteemed the greatest that can be; far beyond our conception. And to the knowledge of these
 mysteries

² Matth, xi. 27.

mysteries no man can of himself arrive. Had Christ been merely a man upon earth, there could have been no such mystery; consequently no difficulty in obtaining an immediate knowledge of him. And he accordingly, as a man, was known to all about him. But additionally to this he had in his nature something heavenly and superior, his Divinity known to the Father only; therefore not to be discovered by man, who can only know it by divine revelation.

In respect to the Divinity of our Saviour, there is one passage in Saint Paul, so plain and determinate, that I should think every reasonable person must necessarily give it his assent. The Apostle is mentioning his zeal and best wishes for some of the profelytes to the Gospel, and adds—*ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλεον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπιγνώσιν τῶν μυστηρίων τοῦ Θεοῦ, καὶ Πατρὸς, καὶ τοῦ Χριστοῦ.* *That their hearts might be comforted, being knit together in love, and unto all riches of the*

the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. This latter part is neither here, nor in the Roman version, properly translated. Hence the purport of the Apostle's information is in great measure ruined. The words—*την επιγνωσιν τε μυσηριε τε Θεε, και Πατρος και τε Χριε*—should be rendered—*to the knowledge of the mystery of God, BOTH OF THE FATHER AND OF THE SON; or more fully—BOTH OF GOD THE FATHER, AND OF GOD THE SON.* This is the true purport of these significant terms, if there be any certainty in language: and I should think, that upon due consideration it could not be controverted. The Divinity of our Saviour is here clearly ascertained: and his connexion with God is very justly called a mystery: for it was a truth not to be discovered by man. *Flesh and blood could not have revealed it.* Christ in this passage is not only mentioned with God, but as God—that Christ, *who is over all, God blessed for ever.*¹ Θεος ευλογητος εις τας αιωνας.

OF

¹ Rom. ix. 5.

OF THE THIRD PERSON.

If the Divinity of our Saviour be satisfactorily proved, and we are assured of the second Person, the Son of God, the third follows of course, and cannot but be admitted. When our Saviour gave his last command to his disciples, and ordered them *to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,*¹ we cannot suppose, that, on so solemn an occasion, after mentioning two Persons, he would thirdly mention along with them, and exactly in the same manner, a mere mode, or attribute, and that too an attribute of one of those persons. The sacred Writers could never wish to perplex the world, much less to mislead those, to whom they addressed themselves. And therefore, if the Holy Spirit did not, as a Person, exist, they would not have made it a co-operating agent, nor an agent at all. Yet they speak of the Holy Ghost as the Paraclete, or

Com-

¹ Matth. xxviii. 19.

Comforter ; and record it, as said by Christ, that to sin against the Holy Ghost is an unpardonable sin. It is mentioned, that the Apostles were ¹ prompted, directed, and furthered by the Holy Ghost : and Saint Paul mentions his being controuled by the Holy Ghost ² ; and says, *it seemed good to the Holy Ghost.*³ And our very knowledge of Christ is said to be by *the Holy Ghost.*⁴ He is continually spoken of as an Agent, and Person : and his influence, gifts, and power, are continually ascertained.⁵ It is not to be supposed, that the Apostles would have spoken so repeatedly of the Holy Spirit and it's operations, if no such operator had existed. They could as easily have referred these blessings, and this influence, immediately to the Father, and to the Father alone ; had there not been a third Person,

¹ 1 Cor. ii. 13. *Which things also we speak, not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth.*

² Acts xvi. 6, 7.

³ Acts xv. 28.

⁴ 1 Cor. xii. 3.

⁵ Heb. ii. 4.

Person, through whom by the appointment of the Father they were derived. Hence we are ordered not to resist the Holy Spirit; nor to grieve it, nor to sin against it—That Spirit, *the Comforter, which is the Holy Ghost*, which was to come after Christ's death, and *to teach the Disciples all things.*¹ Our Saviour accordingly tells his Disciples — ² *If I go not away, the Comforter will not come: but if I depart, I will send him unto you.* Had the Holy Spirit been merely the divine influence, and not a Person, our Saviour would have expressed himself accordingly; and instead of *Comforter* would have mentioned *comfort*. *If I go not, you will receive no comfort: but if I depart, I will send comfort unto you.* But he manifestly speaks of a Person.³

But still doubts have prevailed; and it has been thought extraordinary, that, as
these

¹ John xiv. 26.

² John xvi. 7.

³ The evidences to this purpose in Scripture are very numerous; but I shall not apply to them any farther;
as

these articles are of such consequence, the sacred Writers have not dwelt more fully upon them. To this it may be answered, that they are sufficiently explicit, and intelligible to any person, who will consider them without prejudice. The Evangelists studied to be brief and contracted. Hence we have from them more matter in a small compass, than from any other writers in the world. If there be any difficulties, they are to be surmounted: and Divine Providence has acted in this instance, as in many others. We must dig in the mine to obtain the ore;

we

as they have been already collected, and placed in a proper light by persons of much judgment and learning. There are also some recent publications upon these articles, which cannot but give the reader great satisfaction. Among these are two very excellent Sermons by Dr. Eveleigh, Provost of Oriel College, Oxford; also a Sermon by the Rev. Mr. Veyrie, Fellow of the same College; and a learned Treatise by the Rev. Mr. Hawtrey, of Bampton, Oxfordshire. In the writings of these learned gentlemen will be found all the material texts of Scripture, which relate to the present subject. The Rev. Dr. Cæsar Morgan also has written a Treatise full of erudition upon Philo; which, though he differs from me, deserves to be well considered.

we must labour in the field to enjoy the harvest. A heathen poet has delivered this great truth in a very expressive manner.

— Pater ipse colendi

*Haud facilem esse viam voluit: primusque per artem
Movit agros, curis acuens mortalia corda:
Nec torpere gravi passus sua regna veterno.*

A like labour of the mind, with a similar exercise of our faculties, is requisite in order to obtain knowledge, both human and divine. And this is the very purpose of that Being, who confers the blessing. We must seek, to find; and knock, to have it opened. From discoveries hence made, we learn what a number of latent truths are to be found in the Scriptures. And when these upon examination are observed, they afford more inward satisfaction, and are more conducive to faith, than if they were superficial and self-evident. They likewise increase our regard for the Scriptures. For the more we discover of latent design and wisdom in an object, the greater will be our veneration, and the stronger our faith.

From

From the foregoing disquisition, we may with grief perceive, how perverse and fickle the minds of men are; and what contrariety and inconsistency appear in their several opinions. Many of the principal innovators in the first age of the church would not believe, that Christ came in the flesh; and denied his humanity. In this age it is become a fashion to deny his divinity: and many, we find, insist, that he was a mere man, with all the frailties of the sons of Adam. Hence his character of the Son of God, and of God, of the Angel of the Covenant, of the Intercessor, Mediator, and Redeemer, are totally set aside; and his miraculous birth esteemed a fable.

THE EVIDENCE OF SOME OF THE MOST
EARLY FATHERS.

To the evidence of the Apostles may be added the authority of the Fathers, who succeeded them. An appeal however to them, after such superiour evidence, may seem

unnecessary. But as it has been by some thought, that the writers in the first æras of Christianity have nothing to this purpose, I will proceed somewhat farther, and shew, that they afford much intelligence upon these articles, and of the greatest consequence. To this it has been urged, that, if any doctrine is not to be found in the apostolick Writings, no authority of the Fathers can give it a sanction. This is very true. But if a person through frailty and misconception should imagine, that any article was of doubtful purport, and attended with obscurity, then the evidence of those, who had conversed with the Apostles and their immediate disciples, must have weight. And those of the second century, who came later, are still sufficiently early to have their opinion admitted: more especially, if they are unanimous, and wrote before any different notion had taken place. To this we should add the situation of those, who at that period wrote upon this subject. For from this circumstance an argument of consequence may be deduced, of which I have elsewhere
availed

availed myself. They are found to have lived at such a distance from each other, that, had any error so early crept into the church in one region, it could not so soon have reached to another, much less to all. The church of Alexandria had little communication with that of Carthage, and was still farther separated from Lyons. And the proselytes at Lyons had as little correspondence with those at Edeffa, Antioch, and Samaria. The unanimity therefore of writers, thus unconnected, shews the truth of the doctrine: and if any further proof is wanting, they certainly afford it. The evidence of the Fathers will ascertain this truth: which evidence has been quoted more or less by various writers under different arrangements. I will however venture to introduce it again, and at large. I will also add, what seems to have been omitted; and place the whole in the most true and proper light to the very best of my power.

OF THE DOCTRINE OF THE HOLY TRINITY.

JUSTIN MARTYR.

He says, that the Christians were reputed Atheists; and confesses, that they were really so in respect to the gods of the Gentiles —
 'αλλ' ἔχι τε ἀληθεύατε, καὶ Πατρὸς δικαιοσύνης καὶ σωφροσύνης καὶ τῶν ἀλλῶν ἀρετῶν, ἀνεπιμικτετε κακίας, Θεοί. Ἀλλ' ἐκεῖνον τε, καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἀλλῶν ἐπομένων, καὶ ἐξομοιούμενων, ἀγαθῶν Ἀγγέλων στρατὸν. Πνεῦμα τε τὸ προφητικὸν σεβόμεθα, καὶ προσκυνούμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες, καὶ παντὶ βελομένῳ μαθεῖν, ὡς ἐδιδάχθημεν, ἀφ' ὅθενως παραδίδοντες. *But we are not Atheists in respect to the most true God, the Father of all righteousness and wisdom, and of every other virtue, without the least mixture of depravity. For we reverence and worship both Him, and his Son, who proceeded from Him; and who afforded us this knowledge (of God and Christ), and afforded the same to the whole host of his excellent messengers,*

sengers, the good angels, who minister to Him, and are made like Him. We likewise reverence and adore that Spirit, from which proceedeth all prophecy; affording towards it a true and rational worship. And we are ready to impart freely to all, who are willing to be instructed, the same information, that we have received.

I can give you (says Justin¹) another proof from the Scriptures (concerning Christ), that God in the beginning, before all the worlds, produced from himself a certain intellectual power; which is by the Holy Spirit (in the Scriptures) mentioned, as the Son (of God), as Wisdom, as an Angel, as God; and sometimes as the Lord, and the Logos, or Word. Μαρτυριον δε και αλλο υμιν απο των γραφων δωσω· οτι αρχην προ παντων των κτισματων ο Θεος γεγεννηκε δυναμιν τινα εξ εαυτου λογικην, ητις και δοξα κυριε υπο τε πνευματος τε αγιε καλειται, ποτε δε Υιος, ποτε δε Σοφια, ποτε δε Αγγελος, ποτε δε Θεος, ποτε δε Κυριος, και Λογος. Justin Martyr was born in the beginning of the second century soon after the death of St. John.

¹ Dialog. cum Tryph. p. 159. E.

ATHENAGORAS.

Athenagoras complains of the same unjust accusation: and he says — *How must any body be astonished, when he hears us accused of Atheism, who acknowledge God the Father, and God the Son, together with the Holy Spirit; and maintain their power comprehended in unity, and their difference in respect to personality and order.* I give, what I think, is the true purport, which sometimes cannot be expressed, but by a periphrasis. The original is, as follows. ¹ Τίς ἐν ἡμῶν ἀπορηταί, λεγόντας Θεὸν Πατέρα, καὶ υἱὸν Θεοῦ, καὶ πνεῦμα ἅγιον, δεικνύντας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκυσσας Ἀθεοὺς καλεμένους; He had before said — ἐστὶν ὁ υἱὸς τοῦ Θεοῦ Λόγος τοῦ Πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ. Πρὸς αὐτὸν γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἑνὸς οὗτος τοῦ Πατρὸς καὶ τοῦ υἱοῦ.² *The Son of God is*

¹ Legatio. p. 287. C.² Ibid. page 286.

is the Word of the Father, the same in comprehension, and operation. For through Him, and by Him were all things created; the Son and the Father being one. He then mentions, that it is the duty of man to consider this mystery — Τίς ἡ τε παῖδος πρὸς τὸν Πατέρα ἐνότης, τίς ἡ τε Πατρὸς πρὸς τὸν υἱὸν κοινωνία, τί το Πνεῦμα, τίς ἡ τῶν τούτων ἐνωσις, καὶ διαιρέσις ἐνεμενῶν, τε Πνεύματος, τε Παῖδος, τε Πατρὸς — *What is that unity between the Son and the Father; and what the communion of the Father with the Son: Also to search — What is the Spirit: and to consider — The Union of these wonderful Beings, and their difference, when united, the Holy Spirit, the Son, and the Father.*

THEOPHILUS OF ANTIOCH.

He mentions, that the Word proceeded from God before the worlds; and that all things were created by him. Τῆτον τον Λογον εσχεν ὑπεργον των ὑπ' αυτε γεγεννημενων, και δι' αυτε τα παντα πεποιηκεν.¹ This learned Father was, like many others, too much tinctured with the Platonick philosophy, and also with a degree of mysticism, which began very early to prevail in the church; yet he speaks to the purpose. Και αι Τρεις ημεραι τυποι εισιν της Τριαδος, τε Θεε, και τε Λογε αυτε, και της Σοφιας αυτε. *These three days (of the creation) are Types of the Trias, The Father, the Son, and his Spirit of Wisdom.* Though he is in some places much too fanciful in his illustrations, yet he affords us the sense of the church in his time about this great article of religion: and he wrote about the middle of the second century.

¹ Ad Autolyc. L. ii. p. 355. B.

² Ibid. p. 360. E.

TATIANUS.

This learned Father was somewhat antecedent to Athenagoras, and a disciple of Justin Martyr; in whose time he became a convert to Christianity. He speaks of the Word, as — *εργον πρωτοτοκον τε Πατρος* — *the first instance of the productive power of God.* Γεγονε δε κατα μερισμον, & κατ' αποκοπην. *This was effected by a division, but without separation.*¹ Τετον ισμεν τε Κεσμε την αρχην. *We know that he was the head and origin of all things.* 'Ο μεν εν Λογος προ της των ανδρων κατασκευης Αγγελων δημιουργος γινεται. *The Word before the formation of man created the angels in heaven.* 'Ο Λογος, κατ' εικονα Θεου γεγονως — *the Word, which was the image of God.*²

¹ Orat. cont. Græcos, p. 247.

² Ibid. p. 249.

IRENÆUS.

He is said to have been born in the reign of Trajan, towards the beginning of the second century. Some think, that he was not quite so early. It is certain that he had been a disciple of Pothinus; and also of Polycarp, who had been a disciple of Saint John. The former he succeeded as bishop of Lyons, where he afterwards suffered martyrdom.

He mentions the unity of the Holy Spirit with Christ, and at the same time their unity with the Father — *την προς αλληλους ἀμα, και την προς τον Πατερα ένωσην*.¹ He speaks of Christ as the Son of God — *Solus vere Magister Dominus noster, et bonus vere Filius Dei . . . Verbum Dei Patris*;² and says, that he always was with the Father — *Filius Patris . . . qui ab initio est cum Patre*.³
always

¹ Adver. Hæres. L. i. p. 39. l. 30.

² Ib. L. iii. p. 247.

³ Ib. L. iv. p. 333.

—always one and the same God — *semper eundem Deum* ¹ — *Deus, et Dominus, et Rex æternus, et unigenitus.* ² Very numerous are the proofs to this purpose, which may be obtained from this respectable writer. I shall only mention an observation, which he very justly made — that neither Christ himself, nor the Holy Spirit, nor the Apostles, would have declared a person, who had no title to divinity, determinately and absolutely God, were it not founded in truth. ³ To these may be added his words in another place. *Vere igitur cum Pater sit Dominus, et Filius vere sit Dominus, merito Spiritus Sanctus Domini appellatione signavit eos.* And he has shewn, that the Spirit of wisdom, which gives this testimony, was Lord also. By their co-operation all things were made. *Unus igitur Deus, qui Verbo et Sapientiâ fecit, et adaptavit, omnia.* ⁴

¹ Adv. Hæres. L. iv. p. 364. ² Ib. L. iii. p. 249.

³ Ib. L. iii. p. 208.

⁴ Ib. L. iv. p. 331. See also p. 380. l. 2.

CLEMENS OF ROME, AND CLEMENS OF
ALEXANDRIA.

Clemens Romanus was of the first century, and so early in it, as to have conversed with Saint Peter, and other of the first Disciples. He has transmitted a brief, but very comprehensive, account of his faith; the same undoubtedly, which he had from his great Masters. ΟΥΧ' ἓνα Θεον εχουμεν, και ἓνα Χριστον, και ἓν πνευμα . . . το εκχυθεν εφ' ἡμας; *Have we not One God, One Christ, and one Spirit, whose divine influence is poured upon us?*¹

Clemens of Alexandria succeeded in time to those above, and preserved the same doctrines: and he speaks of Christ, as the Logos, and says — Ἡ μὲν γὰρ τε Θεὸς εἰκὼν ὁ Λόγος αὐτοῦ, και υἱὸς τε Νε γνηστος ὁ Θεῖος Λόγος — *For the Word of God is the image of God: and that Holy Word is the genuine offspring of the*
Divine

¹ Epist. ad Corinth. i. Sect. xlv. p. 174.

Divine Intellect.¹ He in another place mentions the *Τριάς Ἁγία*, the Sacred Trias, and specifies the Father, Son, and Holy Spirit.²

TERTULLIAN:

AND THE OPINIONS OF THE ANCIENT
PHILOSOPHERS.

Tertullian was later, than any of the writers already mentioned; and is supposed to have been converted to Christianity about the year 196. He corroborates their testimony; and shews that the same doctrine, which prevailed in the east and west, and at Rome, was maintained at Carthage, where he was born. This is shewn in the account, which he gives of this mystery. *Quod de Deo profectum est, Deus est, et Dei Filius, et Unus ambo: ita et de Spiritu Spiritus, et de Deo Deus.*³
—Hic

¹ Cohort. V. i. p. 78. ² Strom. L. v. V. ii. p. 710.

³ Apologet. p. 20.

— Hic (Christus) acceptum a Patre munus effudit Spiritum Sanctum, tertium nomen Divinitatis, et tertium gradum Majestatis . . . et deductorem omnis veritatis, quæ est in Patre, et Filio, et Spiritu Sancto secundum Christianum sacramentum.¹

These truths, he says, were in some degree known to the Grecian philosophers. Apud vestros quoque Sapientes, Λογον, id est, Sermonem, atque Rationem, constat artificem videri universitatis.² They certainly were not totally ignorant of this truth. But they refined upon it, and introduced *Matter*, as part of the Trias, and as eternal. From the account given by Diogenes Laertius of Plato, one would imagine, that he allowed only two first principles. ³ Δυο δε των παντων απεφηεν αρχας, Θεον και Ύλην, ὃν και Νεν προσαγορευει, και Αιτιον. *Plato declared, that the two principles of all things were God and Matter, which he styles the Mind, and the efficient Cause.* But others give a better account of

¹ Adver. Prax. p. 518.

² Apologet. p. 19.

³ Diog. Laert. L. iii. V. i. p. 206.

of Plato's opinion. ¹ Ταυτα οι τον Πλατωνα διασαφειν πειρωμενοι, επι τον πρωτον Θεον ανα-
 γειν, επι τε τον δευτερον Αιτιον, και τριτον την τε
 Κοσμε Ψυχην. The same was expressed under
 different names, of which Plutarch affords
 an example. ² Σωκρατης Σωφρονισκος Αθηναιος,
 και Πλατων Αριωνος Αθηναιος τρεις αρχας,
 τον Θεον, την Ύλην, την Ιδεαν. *We find that*
Socrates, as well as Plato, held three Princi-
ples; which are styled, God, Matter, and Idea.
 This last is explained by Plato somewhat
 differently. ³ Ἡ δε Ιδεα, εννοημα τε Θεου, οπερ
 οι Βαρβαροι Λογον ειρηκασι τε Θεου. *The Idea is*
the Intellect, or Wisdom of the Deity, which
foreigners call the Logos, or Word of God.

Justin

¹ Euseb. Præp. Evang. L. xi. C. xx. p. 541.

Προφύριος γαρ φησι, Πλατωνος εκτιθεμενος δοξαν, αχρι τριων
 υποσασων την τε θειαν προελθειν εστιν, ειναι δε τον μεν ανωτατω Θεον
 παγαλον· μετ' αυτον δε και δευτερον τον δημιουργον· τριτον δε και την τε
 Κοσμη ψυχην. Cyril. Alex. cont. Jul. L. i. V. vi. p. 34.

² De Placitis Philos. L. i. p. 878.

³ Clem. Alex. Strom. L. v. V. ii. p. 654.

Justin Martyr makes the Trias of this philosopher to contain —¹ Θεον, και Ὑλην, και Εἶδος—*God, Matter, and Image or Resemblance*, the same as Idea. In most of which examples, as I said before, *Matter* is introduced as a first principle, and eternal.

The doctrines, which we have been considering, were not the discoveries of Plato, but ORIGINAL TRUTHS,² differently modified and misapplied by him in his writings. He intimates himself indeed, that they were not his own — ἐν βαρβαρίᾳ εἰρηκασί. Let us then inquire, from what source he derived them. Now, there was no nation, to which he had access, and from which also he could have obtained them, excepting the Jews. It is true,

¹ Ὁ γὰρ Πλάτων ποτε μὲν τρεῖς ἀρχὰς τῶ πάντος εἶναι λέγει, Θεον, καὶ Ὑλην, καὶ Εἶδος. Cohort. p. 12.

² Πλάτων δὲ ὁ φιλοσοφὸς ἐκ τῶν Μωσέως — ἐπιληθεις. Clem. Alex. Strom. L. i. V. i. p. 419. See also p. 60, 176, 355. Ἀρὰ σοὶ δοκεῖ ταῦτα λεγὼν ὁ Πλάτων τοῖς Ἑβραίων ἐπηκολυβηκεῖν αἰ δόγμασι; Euseb. Præp. Evang. L. xi. p. 534, and 540.

true, that even this people had no perfect and precise knowledge of these articles; yet they had sufficient to improve heathenism, and to instruct the divine Plato. And whereas he says, that, what he expressed *Εννοημα*, or *Intellect*, foreigners (οἱ Βαρβάροι) styled *Λογος*, or the Word, or Reason, none but the Hellenistick Jews could have given it this appellation. For I imagine the meaning of Plato to be, when he mentions — *ὅπερ οἱ Βαρβάροι Λογον εἰρηκασι* — that the people, to whom he alludes, expressed it literally by this name. No people, but the Jews, had any knowledge of a second Divine Being of so high an order and character: and none but the Jews in Egypt could have rendered in this manner *Λογος*. That they rendered it in this manner may be seen by the Greek version of the Bible. For though this version was not made till after the time of Plato, yet we may reasonably infer, that the term *Word*, as a Person in Scripture, was antecedently thus expressed by the Hellenistick Jews in those parts.

THEIR EVIDENCE, OF GREAT CONSEQUENCE.

The Platonists, and other Philosophers, who admitted these truths, were not uniform in their description, nor consistent in their explanation. However, when they speak of a Trias, which consisted of Three αρχαι, or original ruling principles; and when they describe the First, as Θεός, God, the Second as Νεϛ, Reason, the same as the Λογος, or divine *Word*; (which they sometimes do) and when they add a Third co-existing Being, which they style Σοφια, ψυχη τε κοσμου, *Divine Wisdom, the Soul of the world*, they adopt articles of great consequence. We know too well, how such a belief in these times is opposed, and denied, as impious, and idolatrous, and contrary to religion, and reason. Yet the persons, of whom I have been speaking, embraced them, as soon as they had any knowledge of them, and saw their propriety and truth. And who were they, who gave this sanction to the doctrines

doctrines above? Some of the wisest men, that the world ever beheld; who laboured most after true science; and made the greatest advances towards virtue, and the knowledge of God. We have no instances of the powers of man, unassisted from above, proceeding so far. They saw a fitness and propriety, where it is now denied. Of this illustrious band I shall mention only four; Socrates, Plato, Aristotle, and Zeno. If Philo Judeus went beyond them, it was, because he applied to a more ample source of divine knowledge, afforded by a later revelation.

We have seen, that, from the time that this revelation took place, that is, from the time of the Apostles, to the end of the second century, in whatever region a Christian church was established, a Sacred Trias was universally admitted. Hence I make this inference, that, if an error of this sort had arisen so early, yet it could not equally have prevailed in so many remote parts of the world. And I proceed further, and am persuaded,

suaded, that this doctrine is so little obvious to the notions of mankind, that it could scarcely have been devised by the fancy of man; and if devised, still, as I have before said, it could not have been so universally propagated. It has now prevailed for ages: and we receive and maintain it, not in consequence of any private and partial opinion; but because it is accompanied with, and enforced by, a divine sanction; and has the uniform suffrage of the wisest of men, who have also transmitted it to us. We may be certain, that there is in it nothing contrary to reason, by those great masters of reasoning among the Grecians so readily adopting it. Philo went far beyond them, as he had better opportunities of information. Though no friend to Christianity, he has admitted most of the principal doctrines, which relate to the two characters of our Saviour. And though he in some respects misapplies them; yet he plainly admits, and maintains them. He was followed by those, who successively belonged to the school of Alexandria: such as Plotinus, Porphyry, and

and Proclus. They were men of great learning, and bitter enemies to Christianity; yet maintained the doctrines above. These they borrowed, not from Plato, nor Pythagoras; whose knowledge of them was limited, imperfect, and dissimilar; but from the Gospel itself, where only they were so amply to be found. These, though beyond human apprehension, they admitted, because they thought them divine truths, and consistent with reason.

They have been likewise maintained by some of the most learned among the Jews; however implacable enemies they might be to Christianity. The doctrine of the Messias they admitted; and mentioned him, as the Word of God, and as God, antecedent to angels, and before creation. This appears from their Targums, and other Rabbinical writings: of which ¹ P. Galatini gives a large account.

¹ P. Galatini de Arcanis Catholicæ Veritatis, L. i. C. iii. p. 8. L. ii. C. i. p. 41. E. L. iii. C. v. p. 118. L. iii. p. 136. E. L. ii. p. 47. B. 49. F. For a sight
of

account. Hence we learn, that those mysterious truths concerning the second Person, which in these times are rejected by many Christians, as impious, and idolatrous, were allowed by the very people, who were the greatest enemies to idolatry, and who always shewed themselves the most hostile to Christianity and the Gospel. They maintained them, as being, when made known, consonant to reason, and as having the sanction of the Scriptures.

of this Treatise, from whence I have made these inferences, I am indebted to my most learned and excellent Friend, the Lord Bishop of Salisbury.



P A R T II.

PARTICULAR DOCTRINES MAINTAINED
BY PHILO.

FROM HIS OWN WORDS.



OF THE IMPURITY OF OUR NATURE.

ΤΗΣ γὰρ ἀκαθαρσίας ἡμῶν ἐν μεσῷ φησι τὴν
σκηνὴν ἰδρυσασθαι τὸ Λογιον, ἵνα ἐχωμεν ὡς κα-
θαρθησομεθα, ἐκνιψαμενοι καὶ ἀπολεσάμενοι τὰ
καταρῥυπαίνοντα ἡμῶν τὸν ἀθλιον, καὶ δυσκλείας
γεμοντα, βιον.¹

For

¹ Quis Rer. Div. Hæres. Vol. I. p. 488. l. 44.

For the Scripture informs us, that it pleased God to fix the tabernacle of his oracle in the midst of our impurities; that we might have an opportunity of being cleansed, by washing away all those sordes, with which the wretched and base constitution of man abounds.

He seems here to allude to a passage of Saint Paul, who mentions the High Priest, that is *set on the right hand of the throne of the Majesty in the Heavens* — *A Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*¹ . . . *Which stood only in meats, and drinks, and divers washings, and carnal ordinances;*² and which in the Book of Wisdom is styled — *a resemblance of the Holy Tabernacle, which thou hast prepared from the beginning.*³

¹ Heb. viii. 1, 2.

² Heb. ix. 10.

³ Wisdom ix. 8.

OF THE INSUFFICIENCY OF MAN WITHOUT
DIVINE ASSISTANCE.

He had been speaking of την καθαρσιν της ψυχης, *the purification of the soul*, and then adds — παραχωρυντας τῷ Θεῷ το φαιδρυνειν, και μηδεποτε νομισαντας ικανες ειναι εαυτες ανευ θειας επιφροσυνης των κηλιδων αναμεσον εκνιψαι και απολυσαι βιον¹ — *Which soul we must leave to God to brighten; and by no means think, that we of ourselves are able without the grace of God to wash and cleanse our mortal frame from the spots and stains, with which it abounds.*

He enumerates in another place some of the most crying sins — μοιχειας, ανδροφονιας, κλοπης, ψευδομαρτυριας, επιθυμιας — αμαρτηματα² — *The crimes of adultery, murder, theft, bearing false witness, evil concupiscense — offences in general.*

¹ De Somniis. V. i. p. 662. l. 37.

² Quis Rer. Divin. Hæres. V. i. p. 497. l. 22.

OF PROPITIATION.

He speaks of propitiation, which he styles, like ' St. John, ἱλασμος; and seems to have some faint allusions, not only to original sin, but also to our renovation through the Word of God. Τῆς' εἰν ἀφεσις, τῆς' ἐλευθερία παντελὴς ψυχῆς, ὅν ἐπλανήθη τε πλανοῦν ἀποσειομένης, καὶ πρὸς τὴν ἀπλανή φύσιν μεθορμιζομένης, καὶ ἐπὶ τῆς κληρῆς ἐπανιῶσης, ἕς ἐλαχεν, ἥνικα λαμπρὸν ἐπνεῖ, καὶ τοῖς περὶ τῶν καλῶν πονοῖς ἡνθεῖ. Τότε γὰρ αὐτὴν τῶν ἀθλῶν ἀγαμένος ὁ Ἱερός Λόγος ἐτιμησε, γέρας ἐξαιρετοῦ δῆς, κληρὸν ἀθανάτου, τὴν ἐν ἀφθαρτῷ γενεῖ ταξίν.² *This is remission (of sins), this the compleat freedom of the soul: when it gets free from that error, in which it was bewildered, and labours after that blameless nature, and that happy lot,*
which

¹ Καὶ αὐτὸς (Χρῖστος) ἱλασμος ἐστὶ περὶ τῶν ἁμαρτιῶν ἡμῶν.
 I John ii. 2. By Saint Paul it is called ἱλαστήριον.—Ὁν προσέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτῷ αἵματι . . . διὰ τὴν παρῆσιν τῶν προγεγονότων ἁμαρτημάτων. Rom. iii. 25.

² De Congressu. V. i. p. 534, 535.

which it once had, when it breathed virtue, and flourished in good works. Then the Holy Word of God, being highly pleased with it's noble endeavours, honours these efforts, and in consequence of them affords it a most excellent reward, a title to immortality, and a portion among those beings, which are no longer corruptible. This in the language of Scripture is—Among the souls of just men made perfect. Such persons are in another place described by Philo, as—των ασωματων και θειων πραγματος κληρονομοι¹—Heirs of spiritual and divine advantages.

OF A MEDIATOR, AND OF FAITH.

An account is given in Numbers xvi. 46. of a fearful plague, which ensued upon the rebellion of Korah; when fourteen thousand and seven hundred of the people were consumed; and more were in danger. But
Moses

¹ Philo. Vol. i. p. 482. l. 3. Also p. 473.

Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them. And he (Aaron, the High Priest) stood between the dead and the living, and the plague was stayed. Philo saw clearly, that this intercession of Aaron was a type of the mediation of the Great High Priest, whom he acknowledges to be the Logos, or Word of God.¹ He accordingly in another place gives a very particular character of the Divine Word, and his mediatorial power, which he deduces from the history above. Τῷ δὲ Ἀρχαγγέλῳ καὶ πρεσβυτάτῳ Λογῷ δῶρεαν ἐξαιρετον ἐδῶκεν ὁ τὰ ὅλα γεννησας πατήρ, ἵνα μεθοριος ᾖ τὸ γενομενον διακρινη τῷ πεποιηκοτος. Ὁ δ' αὐτος ἱκετης μὲν ἐστὶ τῷ θνήτῳ κηραινοντος αἰεὶ πρὸς τὸ φθαρτον, πρεσβευτης δὲ τῷ Ἡγεμονος πρὸς τὸ ὑπηκουον. Αγαλλεται δὲ ἐπὶ τῇ δῶρεα, καὶ σεμνυνομενος αὐτὴν ἐκδιηγεται φασκων — Κἀγὼ εἰσηκειν ἀνα μέσον Κυρια καὶ ὑμῶν· ὅτε ἀγεννητος ὡς ὁ Θεος ὢν, ὅτε γεννητος ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἀκρῶν, ἀμφο-

τερῶν

¹ Philo. V. i. p. 562. l. 13.

τεροις ὁμηρευων. παρὰ μὲν τῷ φυτευσαντι, πρὸς
 πρὸς τὴν μὴ συμπαν ἀφανισαί ποτε καὶ ἀποσηναί
 τὸ γένος, ἀκοσμίαν ἀντὶ κόσμου ἐλόμενον· παρὰ δὲ
 τῷ φυντι, πρὸς εὐελπίσιαν τὴν μηποτε τὸν ἰλεων
 Θεὸν περὶιδεῖν τὸ ἰδίον ἔργον. Ἐγὼ γὰρ ἐπικηρυ-
 κευσομαι τὰ εἰρηναία γενεσέει παρὰ τὴν καθαιρεῖν
 πολέμους ἐγνωκότος, εἰρηνοφυλάκος αἰεὶ Θεός.¹ *The*
Great Father of all gave this extraordinary
gift to that most ancient, and Principal, of all
Angels, his Holy Word, that he should stand
mid-way, and separate the creature from the
Creator. This Word (the Logos) is accord-
ingly the Intercessor for mortal man, who is
always tending to corruption: and he is ap-
pointed a Messenger and Legate from the
Supreme Lord to his subjects. This office is
highly acceptable to him; and he shews the
dignity of it, when he is introduced, saying, (at
the rebellion of Korah) “ It was I, who stood
(a Mediator) between you, and the Lord.” For
he is not unbegotten like God; nor created like
man; but a medium between the extremes,
bordering

¹ Quis Rer. Divin. Hæres. V. i. p. 501, 502.
 See also V, i. p. 689, 690.

bordering upon each. So that, in respect to the Creator, he is able to obtain assurance, that he will never ruin, nor reject, the race of man; nor, instead of order, suffer the world to lapse into anarchy: and in respect to the creature, that he may by faith be certified of this truth, that the God of all mercies will never neglect the work of his hands. I therefore, (says the Word of God) proclaim peace to all the world from that Power, who maketh wars to cease; from God, who is the guardian of peace. In which passage mention is made, not only of a Mediator between God and man, but also of a good hope, or confidence in God — πρὸς εὐελπισίαν, κ.τ.λ.—of an assurance, of a FAITH, or trust in the Creator—πρὸς πίσιν, κ.τ.λ.—grounded on the Mediator's intercession.

OF REPENTANCE, AND NEWNESS OF LIFE.

These, says Philo, are consequent upon Faith and Hope. ΔΕΥΤΕΡΑΝ Δ' ΕΧΕΙ ΤΑΞΙΝ, ΜΕΤΑ ΤΗΝ ΕΛΠΙΔΑ, ἢ ΕΠΙ ΤΟΙΣ ΑΜΑΡΤΑΝΟΜΕΝΟΙΣ
 6
 ΜΕΤΑΝΟΙΑ

μετανοια και βελτιωσις¹—*In the next place, after hope, comes repentance of all our sins, and newness of life. The like occurs in another place. Μετα δε την ελπιδος νικην, αγων δευτερος εσιν, εν ω μετανοια αγωνιζεται*²—*After the victory gained by hope, another conflict comes on, in which repentance is engaged. And he afterwards alludes to the severity of these conflicts — μετα δε της της μετανοιας αγωνας*³—*these struggles of a penitent heart.*

In the *Treatise de Execrationibus*, he mentions the curses denounced upon the wicked. But if there be such, who repent, and will confess their sins — ὁμολογησαντες ὅσα ἡμαρτον — and will endeavour after a better way of life — ευμενειας τευξονται της εκ της Σωτηρος και ιλεω Θεου⁴—*they will obtain favour from the Saviour, and God of all mercy. We*
are

¹ De Abrahamo. V. ii. p. 3. l. 46.

² De Præmiis et Pœnis. V. ii. p. 410. l. 36.

³ Ibid. p. 411. l. 36.

⁴ Ibid. V. ii. p. 435. l. 35.

are then entitled to be the children of the most High; and our sins are forgiven through him — τον Αγγελον, ὃς ἐστὶ Λογος, ὡς περ Ιατρον κακων¹ — *that Angel, the Word of God, who is the physician and healer of all our evils.* For we cannot please God of ourselves: even our best actions are not truly acceptable — μηδε την αρετην, ανευ θειας επιφροσυνης, ικανην εξ εαυτης ωφελειν ειναι² — *Even virtue itself without the divine sanction can have no merit, nor advantage.* All these good things are accomplished by the Word, styled the great High Priest, the Son of God, τον Λογον Θειον. Ὁ δε αυτος ικετης τε ενητε. *And he is the Intercessor for mortal man.* Hence he is mentioned as Μεσος, and Μεθοριος, *the Mediator*, and as bordering upon both; by whom we are made υιοι Θεε ανθρωποι — *sons of God*; και θειων πραγματων κληρονομοι — *and heirs of heavenly advantages.*

¹ De Leg. Alleg. V. i. p. 122. l. 17.

² Ibid. p. 203. l. 18.

OF FREEDOM BY THE DEATH OF THE
HIGH PRIEST.

I have mentioned, that Philo was very much embarrassed about that part of the Law, wherein it was said, that the man of guilt should fly to an appointed city of refuge; and not be acquitted till the death of the High Priest. Τεταρτον και λοιπον ην των προταθεντων, η προθεσμια της των πεφευγοτων καθοδε, τε Αρχιερεως ο θανατος, πολλην εν τω ρητω μοι παρεχουσα δυσκολιαν. Ανισος γαρ η τιμωρια κατα των τα αυτα δρασαντων νομοθετειται, ειγε οι μεν πλειον χρονον αποδρασονται, οι δε ελαττω. Μακροβιωτατοι γαρ, οι δε ολιγοχροنيωτατοι των Αρχιερεων εισι. Και οι μεν νεοι, οι δε πρεσβυται καθιςανται. Και των εαλωκοτων επ' ακεσιω φονω, οι μεν εν αρχη της ιερωσυνης εφυγαδευθησαν, οι δ' ηδη μελλοντος τελευταν τε ιερωμεναι.—*The fourth remaining article of these propositions, is the ordinance concerning the return of those, who had fled for refuge, which*
was

was to be at the death of the High Priest. The consideration of this has given me a good deal of trouble from the purport. For the punishment appointed is not equally distributed; as some must have been confined for a longer, and some for a shorter, season; and as some of the High Priests were of a longer, others of a shorter, date; and some arrive at the dignity when young, others when old. And those, who were accidentally guilty of bloodshed must have sought this shelter, some at the beginning of the priesthood, and others when the High Priest was near his death. These were the difficulties, which gave Philo so much uneasiness, and which for a time he could not solve. But he says, that at last he perceived it to be typical, and a mystery. λεγομεν γαρ, τον Αρχιερεα εκ ανθρωπον, αλλα Λογον Θεου ειναι, παντων εχ' εκεσιων μονον, αλλα και ακεσιων αδικηματων αμετοχον . . . διοτι, οιμαι, γονεων αφθαρτων και καθαρωτατων ελαχεν, Πατρος μεν Θεου, ὅς και των συμπαντων εσι πατηρ. Μητρος δε Σοφιας, δι' ἧς τα ὅλα ηλθεν εις γενεσιν.¹ I maintain then, that

¹ De Profugis. V. i. p. 562. l. 13.

that the High Priest, alluded to, is not a man, but the Sacred Logos, the Word of God: who is incapable of either voluntary or involuntary sin. I therefore conclude, that he was born of Parents the most pure and incorruptible; having for his Father, God, who is the Author of all things; and Divine Wisdom for his Mother, by whom all things came into being. Καὶ διότι τὴν κεφαλὴν κεχρῖσται ἐλαίῳ¹—and upon this account he is said to have his head anointed with oil. Who would think, that, when he saw so much, he would not have seen more? that he should not have perceived the Messiah Christ, the anointed of God, so often mentioned in the Prophets, here clearly pointed out? He concludes—Ταῦτα δ' ἐκ ἀποσκοπε μοι λελεγκται, ἀλλ' ὑπὲρ τὰ διδάξαι, ὅτι φυσικω-
 τατῇ προθεσμία καθόδε φυγαδων, ὁ τὰ Ἀρχιερεως ἐς θάνατος²—These things I have not mentioned without good reason: but to shew, that the natural and appointed return of the fugitives
 was

¹ De Profugis. V. i. p. 562. l. 22.

² Ibid. p. 563. l. 24.

was the death of the High Priest: whom he styles ἱερωτάτος Λογος — the most Holy Word of God. But this death he allegorizes, and by refinement ruins the whole.

THE SOURCE, FROM WHENCE HE
BORROWED HIS OPINIONS.

Such were the opinions of Philo Judeus upon these very interesting subjects: and we have seen the reasons given by him, which are very numerous, and at the same time equally significant. The only question is, from whence he could obtain them. From Plato and his disciples little to this purpose could have been derived: and many of these truths could not have been obtained by him, even from his brethren the Jews, and their sacred writings, excepting some few intimations. These have since been made obvious and clear by a later revelation. There was therefore no source, to which he could possibly have applied, but to the Apostles, and Evangelists, and other disciples of Christ.

It

It has been asserted, that he was born much too early to be instructed by them. But this is spoken without sufficient grounds. In the first place, we know nothing precisely concerning his birth. And secondly, we are certified by his own evidence of this, that he went ambassadour from Alexandria to Rome in the fourth year of Caligula, which was in the year of the Christian Æra 42. And if he were of this age at the time of his embassy, he must have been coæval with our Saviour¹: and as he lived to the reign of Nero, we may be assured, that he survived Christ many years. At all rates he must have been in a state of manhood during the ministry of Christ; and consequently saw numbers of his followers for many years afterwards; and, if we may judge by his doctrines, was acquainted with the Gospels, and with the Epistles of Saint Paul.

¹ If he were born some years before the birth of Christ, as some have insisted, still he must have been contemporary with Christ during his whole residence on earth: for he certainly survived him many years.

Paul. Saint Mark, the first bishop of Alexandria, could not have been unknown to him. These things, I think, are in a great degree evident from the internal evidence of the doctrines, which he has transmitted. For there is only this alternative. He must either have borrowed these truths from the source mentioned; or he must have had them by inspiration. But to so great an indulgence he seems to have had no pretence: he consequently received them from the Apostles, and the first profelytes to the Gospel. The very words, in which those doctrines are delivered, shew it.

INFERENCES.

Nor was it Philo only, who took these advantages. He set an early example. And the Pagan world at large was soon improved by the doctrines of Christianity. The wisest of the Philosophers saw it's superiority. And though they held the people in contempt,
from

from among whom it proceeded, and could not be reconciled to it's great Author; yet they borrowed their ethics from him, and enriched their philosophy with truths unknown before. Many of them admitted the very mysteries: and though they tried to explain them each according to his particular fancy; yet, I say, they were admitted; and not thought reprehensible, nor contrary to reason. Theodoret takes notice, (*Θεοκραπειτ. ζ.*) that Plutarch, Numenius, and Plotinus, borrowed from the sacred writings. To these might be added, Epictetus, Antoninus, Porphyrius, Maximus Tyrius, Hierocles, Proclus, with many more. The emperour Julian, that bitter enemy, copied largely from the system, which he tried to ruin. The lump of leaven, mentioned by our Saviour, began very soon to operate upon the mass, in which it was inclosed; and proceeds at this day in it's operation. The good effects of Christianity are felt far beyond it's limits; and will in time be universal. That they are so extensive at present, is owing in no small degree to the writings of Philo.

FARTHER INFERENCES.

If these arguments, which I have deduced from Philo, be true, as I trust they are, we have in consequence of it the most early and decisive evidence in favour of the doctrine, with which we are engaged. And we may be certified, if any proof be wanting, concerning the opinion of the first Christians and Apostles, in respect to this mystery. The attestation of the Fathers is attended with great validity, and cannot be set aside. But this from Philo is still more forcible and convincing, as it is more early. And though it may not proceed from an enemy, yet it certainly comes not from a friend: so that there could have been no prejudice nor partiality in favour of the articles mentioned. It is certain, that the words of the Apostles, and more especially those of our Saviour, stand in no need of any foreign evidence to be authenticated. But when in these times the purport of those words is disputed, and the very doc-

2

trines

trines denied; and when the opinions of the Fathers are esteemed either too late or too indeterminate; then this prior evidence of an Alien must have weight. For the truths, which he has advanced, he could not unassisted have obtained. The wisdom of man could not have arrived at such knowledge. He was therefore beholden to others for this intelligence: and I have shewn, to whom he was indebted: or rather he has given a plain proof of it himself. He drew from a noble source: and the samples, which he has produced, shew, that they are from the *well of wisdom*, from the *spring of living waters*, the *fountain of life*. He drew indeed but partially; yet, what he has afforded, is attended with great advantage.

THE MISAPPLICATION OF THESE GREAT
TRUTHS BY PHILO.

I have observed, that Philo speaks only of the divinity of the Logos, or Word of God; and industriously avoids taking notice of the Messiah, the Anointed of God; by the Apostles and Evangelists called Christ. But though he tacitly denies the humanity of our Saviour; yet he has taken almost every attribute, which belongs to Christ, the Son of man, and refers them to him in his prior, and heavenly, state. But with this part of his character they are not consistent. He therefore unduly adjudges to the Logos, as represented in his Writings, the several offices ¹ of High Priest, to make an atonement; ² of Messenger from the Deity, to declare his will to mankind; of

¹ Philo. V. i. p. 653. ἰδὲ ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεὺς, ὁ πρωτογενὴς αὐτοῦ θεὸς Λόγος.

² Id. V. i. p. 501. Πρεσβύτερος τῷ ἡγμένῳ πρὸς τὸ ὑπακούειν.

¹ of Mediator between God and man, to supplicate in behalf of offenders and propitiate an offended Sovereign; ² of Surety to each party; and ³ of Shepherd, delegated by the Most High to take care of his sacred Flock. Restore these articles to the Messiah, to whom they particularly belong; and the opinions of Philo will be found in most instances very similar to those of the Apostles; and oftentimes the very same.

¹ Philo. V. i. p. 501, 502. Ἰησῆς . . . τε διητε . . . πρὸς το ἀφθαρτον.

² Ibid. ἀμφοτεροῖς ὑμμερῶν.

³ Id. V. i. p. 308. Ποιμην . . . ὃς την ἐπιμελειαν της ἱερας ταυτης αγγελης, οια τις μεγαλη βασιλεως ὑπαρχος, διαδεξεται.

UPON THE PASSAGE IN PHILO DE CONFU-
SIONE LING. V. I. P. 427. L. 3.

I have mentioned, that Philo speaks of the Logos, or *Word of God*, as sometimes bearing the likeness of man — ὁ κατ' εἰκονα ἀνθρώπου.¹ The learned Editor thinks, that this is not the right reading; for which he substitutes — ἔ κατ' εἰκονα ἀνθρώπου — *whose image man is*. For he imagines, that Philo never could have allowed, that any such similitude subsisted. But in this, I think, he is mistaken. In the first place, we have the authority of Eusebius for this reading, who quotes the whole passage; a part of which is ὁ κατ' εἰκονα ἀνθρώπου.² In the next place, it is warranted by the context: which would be injured by the alteration. Philo is mentioning several characters and titles of the — πρωτογενος υἱος — *The first begotten Son*
of

¹ De Confus. Ling. V. i. p. 427. l. 6.

² Præp. Evangel. L. xi. c. 15. p. 533.

of God: as the — ¹ Ἀρχαγγελος πολυωνυμος — *The Great Archangel under different appellations*: — αρχη, και ονομα Θεου, και Λογος, και ὁ κατ' εικονα ανθρωπος, και ² ὄρων Ισραηλ — *The beginning or Creator of all things, the name of God (Jehovah), the Word of God, the likeness of man, and the Guardian of Israel.* If we transpose this, as our Editor advises, there is an article introduced in the most improper place, and in the most unnecessary manner. The history relates to the different names and attributes of God's First-born; and the likeness of man to Christ has here no place, nor connexion. The words are to be considered, as relating to one of the titles and attributes of the Son of God. The Logos in the Scriptures is described as appearing to Abraham, and to other Patriarchs, in a human form: and to this, I imagine, Philo alludes, when he says, ὁ κατ' εικονα ανθρωπος. This reading has the

¹ De Confus. Ling. V. i. p. 427. l. 4—7.

² He makes use of the word ὄρων in this sense immediately afterwards — τῷ ὄροντος οἱ ακουοντες — *who obey their overseer.* Ibid. l. 14.

the sanction of ¹ Origen, who tells us, that Philo wrote, *περι τε μη ὡς ανθρωπον λεγεσθαι ειναι τον Θεον*. Philo in the page above-mentioned (V. i. p. 427) says, that *man was born after the image of the Word*. There must therefore have been, however partial, yet a reciprocal likeness.²

¹ Origen in Matt. p. 477.

² Philo says, there are two portions of the Scripture, which mention — *ἐν μὲν, ὅτι ὡς ανθρωπος ὁ Θεος, ἑτερον δὲ, ὅτι ὡς ανθρωπος*. Quod Deus sit Immut. V. i. p. 282, 283. And Quod a Deo, &c. p. 656.



A
R E C A P I T U L A T I O N
O F T H E
C H A R A C T E R A N D A T T R I B U T E S
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B O R R O W E D B Y P H I L O
F R O M T H E A P O S T O L I C W R I T I N G S,
B U T M I S A P P L I E D.

RECAPITULATION.

I.

THE LOGOS IS

THE Son of God—Τον ὀρθον Λογον Θεοῦ Ὑιον
—of a divine nature.¹ Πατρός (Θεοῦ) Ὑιος.²
The Son of God the Father.

Mark i. 1. Ἀρχὴ τῆς Εὐαγγελίας Ἰησοῦ Χριστοῦ,
υἱοῦ τοῦ Θεοῦ.
*The beginning of the Gospel of
Jesus Christ the Son of God.*

Luke iv. 41. Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ.
Thou art Christ, the Son of God.

Acts viii. 37. Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν
Ἰησοῦν Χριστόν.
*I believe, that Jesus Christ is the
Son of God.*

John i. 34. Ὁυτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.
This is the Son of God.

II. The

¹ De Agric. V. i. p. 308. l. 27.

² De Profugis, V. i. p. 562. l. 20. p. 414. 427. 437.

II.

The Second Divinity. Δευτερος Θεος ὁ Λογος.¹

He may be esteemed the God of us imperfect beings—'Ουτος γαρ ἡμων των ατελων αν ειη Θεος.²

John i. 1. Και Θεος ην ὁ Λογος.

And the Word (the Logos) was God.

1 Cor. i. 24. Χριστον, Θεε δυναμιν, και Θεε σοφian.

Christ the power of God, and the wisdom of God.

III.

The first-begotten of God. πρωτογονος Θειος Λογος.³ And the most ancient of all beings—υιος πρεσβυτατος.⁴

Heb.

¹ Fragm. Vol. ii. p. 625.

² De Leg. Alleg. V. i. p. 128. l. 43.

³ De Somniis, V. i. p. 653. l. 24.

⁴ De Conf. Ling. V. i. p. 414. l. 29.

Heb. i. 6. Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν Πρω-
τοτοκὸν εἰς τὴν οἰκουμενὴν.

*And when he again bringeth his
First-born into the world.*

Colof. i. 15. Ὃς ἐστὶ πρῶτοτοκος πάσης
κτίσεως.

*The Logos—who is the first-
born of every creature.*

IV.

The Image and Likeness of God. Εἰκὼν

τῷ Θεῷ.¹ Λόγος δὲ ἐστὶν εἰκὼν Θεοῦ.²

Colof. i. 15. Εἰκὼν τῷ Θεῷ ἀόρατος.

*Christ, the Image of the invisible
God.*

Heb.

¹ De Mundi Opif. V. i. p. 6. l. 42. p. 414. 419. 656.

² De Monarch. V. ii, p. 225. l. 26.

Heb. i. 3. Απαυγασμα της δοξης, και χαρακτηρ της υποστασεως αυτου (του Θεου.)

Christ, the brightness of his (God's) glory, and the express image of his person.

2 Cor. iv. 4. Ὃς (Χριστός) ἐστὶν εἰκὼν τοῦ Θεοῦ.

Christ, who is the Image of God.

V.

Superiour to the angels. Ὑπερανὼ τέτων (Ἀγγέλων) Λόγος Θεῖος.¹

Heb. i. 4. Κρείττων γενομένος των Ἀγγέλων.

Christ made superiour to Angels.

Heb. i. 6. Καὶ προσκυνήσατωσαν αὐτῷ πάντες Ἀγγελοὶ Θεοῦ.

Let all the Angels of God worship him.

VI. Su-

¹ De Profugis, V. i. p. 561. l. 15.

VI.

Superiour to all things in the world. Ὁ
 Λογος τε Θεος ὑπερανῶ παντος ἐστὶ τε Κοςμῆ.¹

Heb. ii. 8. Παντα ὑπεταξας (ὁ Θεος) ὑποκατω
 των ποδων αὐτε.

*Thou hast put all things in sub-
 jection under his feet.*

VII.

The Instrument, by whom the world was
 made. Ὁ Λογος αὐτε, ὃ καθάπερ οργανῶ πρὸς-
 χρησαμενος (ὁ Θεος) ἐκοσμοποιεῖ.²

It was the divine Word, by whom all
 things were ordered and disposed — Τον Θειον
 Λογον του ταυτα διακοσμησαντα.

John i. 3. Παντα δι' αὐτε (τε Λογῆ) ἐγενετο, και
 χωρις αὐτε ἐγενετο οὐδὲ ἐν, ὃ γεγονεν.
*All things were made by him, (the
 Logos) and without him was not
 any thing made, that was made.*

I Cor.

¹ De Leg. Allegor. V. i. p. 121. l. 44.

² Ib. V. i. p. 106. l. 29. p. 162. l. 15. p. 656. l. 50.

³ De Mundi Opificio, V. i. p. 4. l. 43.

I Cor. viii. 6. Ἰησους Χριστος, δι' ἃ τα παντα.
Jesus Christ, by whom are all things.

Heb. i. 2. Ὃν ἐθηκε Θεος κληρονομον παντων,
 δι' ἃ και τες αιωνας εποιησεν.
Christ the Son of God—whom he hath appointed heir of all things: by whom also he made the worlds.

Heb. i. 10. Ἔργα των χειρων σε εστιν οἱ Ουρανοι.
The Heavens are the work of thy hands.

VIII.

The great Substitute of God—ὑπαρχος
 τε Θεοῦ — upon whom all things depend.¹
 Τὴν αταξίαν και ακοσμίαν εἰς τάξιν και κοσμον
 αγαγων, και το παν ὑπερῆσας, ἵνα σὺνιχθῇ
 βεβαιως τῷ κραταιῷ και Ὑπαρχῷ με Λογῷ²—
*I am the God, who, having reduced all things
 from disorder and irregularity to harmony and
 beauty, fixed them upon a sure basis, and established
 them under my all-powerful Word, the Logos.*
 Ephes.

¹ De Agricult. V. i. p. 308. l. 30.

² De Somniis, V. i. p. 656. l. 48.

Ephes. iii. 9. Θεω τῷ τα πάντα κτισαντι δια
 Ἰησοῦ Χριστοῦ.

*God—who created all things by
 Jesus Christ.*

Phil. ii. 7. Μορφὴν δούλου λαβὼν.

*Who took upon him the form of
 a servant.*

John xvii. 4. Τὸ ἔργον ἐτελείωσα, ὃ δέδωκας μοι,
 ἵνα ποιήσω.

*I have finished the work, which
 thou gavest me to do.*

John i. 3. Χωρὶς αὐτοῦ ἐγένετο ἃδε ἓν.

*Without him was not any thing
 made, that was made.*

IX.

The Light of the world, and intellectual

Sun. Ὁ Λόγος φῶς—Ἥλιος νοητός.¹

John i. 9. Ὁ Λόγος τὸ φῶς τὸ ἀληθινόν.

The Word . . . was the true light.

John i. 4. Τὸ φῶς τῶν ἀνθρώπων.

The life and light of men.

1 Pet.

¹ De Somniis, V. i. p. 6. 414. 632, 633.

1 Pet. ii. 9. Χρῖςτε, τε εκ σκοτες ὑμας καλε-
σαντος εις το θαυμασον αυτε φως.
*Christ, who hath called you out
of darknes into his marvellous
light.*

John viii. 12. Εγω ειμι το φως τε κοσμου· ὁ ακο-
λαθων εμοι ε μη περιπατησει εν τη
σκοτια, αλλ' εζει το φως της ζωης.
*I am the light of the world: he
that followeth me shall not walk
in darknes, but shall have the
light of life.*

X.

The Logos only can see God. Ὡς μονω
τον Θεον εζεις καθοραν.¹

John vi. 46. Ὁ ων παρα τε Θεε, ετος εωρακε
τον Πατερα.
*He that is of God (the Logos),
he hath seen the Father.*

John

² De Confusione Linguar, V. i. p. 418. l. 39.

John i. 18. Θεον ὁδεις ἑώρακε πωποτε. Ὁ μονογενης Ὑιος, ὁ ὢν εἰς τον κολπον τῆ Πατρος, ἐκεῖνος ἐξηγησατο.

No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him.

XI.

He has God for his portion and resides in him. Ὁ Λογος αὐτον τον Θεον κληρον ἔχων, ἐν αὐτῷ μονῶ κατοικησει.¹

John xiv. 11. Εγω (εἰμι) ἐν τῷ Πατρὶ, καὶ ὁ Πατήρ ἐν ἐμοί.

I am in the Father, and the Father is in me.

John i. 1. Ἐν ἀρχῇ ἦν ὁ Λογος, καὶ ὁ Λογος ἦν πρὸς τον Θεον.

In the beginning was the Word, and the Word was with God.

John i. 18. Ὁ ὢν εἰς τον κολπον τῆ Πατρος.

The Logos, or Word, which is in the bosom of the Father.

XII. He

¹ De Prof. V. i. p. 561. l. 27.

XII.

He is the most ancient of God's works.

Τον Ἀγγελον τον πρεσβυτατον.¹

And was before all things. πρεσβυτατος
των ὅσα γεγονε.²

John xvii. 5. Νυν δοξασον με συ, Πατερ, παρα
σεαυτω τη δοξη, η ειχον προ τε
τον Κοσμον ειναι, παρα σοι.

*Now, O Father, glorify thou
me with thine own self, with
the glory, which I had with
thee, before the world was.*

John i. 2. Ὁυτος ην εν αρχη προς τον Θεον.
*He was in the beginning with
God.*

2 Tim. i. 9. προ χρονων αιωνιων.
before all worlds.

John

¹ De Confus. Ling. Vol. i. p. 427. l. 3.

² De Leg. Allegor. V. i. p. 121. l. 45. See also p. 562.

John xvii. 24. ἡγαπήσας με πρὸ καταβολῆς
κοσμοῦ.

*O Father, thou lovedst me before
the foundation of the world.*

Heb. i. 2. δι' ἧς καὶ τὰς αἰῶνας ἐποίησεν.

*By Whom (the Logos) he made
the worlds.*

XIII.

The Logos esteemed the same as God.

Λογον, ὡς αὐτον (Θεον) κατανοεσι.¹

Rom. ix. 5. Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς
εἰς τὰς αἰῶνας.

*Christ — who is over all, God
blessed for ever.*

Mark ii. 7. Τίς δύναται ἀφιεῖν ἁμαρτίας, εἰ
μὴ εἰς ὁ Θεός;

Who can forgive sins, but God only?

Phil. ii. 6. Ὃς ἐν μορφῇ Θεοῦ ὑπαρχων, ἔχων ἄρ-
παγμαὶν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.

*Who, being in the form of God,
thought it no robbery to be equal
with God.*

XIV. The

¹ De Somniis, V. i. p. 656. l. 37.

XIV.

The Logos eternal — Ὁ αἰδῖος Λογος.¹

John xii. 34. Χρῖστος μενει εἰς τον αἰωνα.

Christ abideth for ever.

2 Tim. i. 9. — πρὸ χρονων αἰωνιων.

Who was — before the world began.

2 Tim. iv. 18. ᾧ ἡ δόξα εἰς τας αἰωνας των αἰωνων.

To whom be glory for ever and ever.

Heb. i. 8. Πρὸς δὲ τον Ὑιον (λεγει,) Ὁ θρονος σε, ὁ Θεος, εἰς τον αἰωνα τε αἰωνος.

But to the Son he saith — Thy throne, O God, is for ever and ever.

Apoc. x. 6. Καὶ ὠμοσεν ἐν τῷ ζῶντι εἰς τας αἰωνας των αἰωνων, ὅς ἐκτίσε τον ουρανον. . . . καὶ την γην.

And he sware by him, that liveth for ever and ever, who created heaven . . . and the earth.

XV. He

¹ De Plant. Noæ. V. i. p. 332. l. 32. Also V. ii. p. 604.

XV.

He sees all things. Οξυδερκεστατος, ὡς παντα
εφοραν ειναι ικανος.¹

Heb. iv. 12. Ζων γαρ ὁ Λογος τε Θεο, και
ενεργης

13. Και εκ εσι κτισις αφανης ενωπιον .
αυτε (τε Λογε). Παντα δε γυμνα
και τετραχηλισμενα τοις οφθαλμοις
αυτε, κ.τ.λ.

*For the Word of God is quick
and powerful . . .*

*Neither is there any thing cre-
ated, that is not manifest in his
sight : but all things are naked
and open to the eyes of him, &c.*

Apoc. ii. 23. Εγω ειμι ὁ ερευνων νεφρες και
καρδιας.

*I am he, who searcheth the reins
and hearts.*

XVI. He

¹ De Leg. Alleg. V. i. p. 121. l. 3.

XVI.

He supports the World. Ὁ τε γὰρ τε
 Οντος Λογος, δεσμος ὢν τῶν ἀπαντων.
 συνεχει τὰ μέρη παντα, καὶ σφιγγει.¹— *The*
Logos is the connecting power, by which all
things are united. He makes all the
various parts of the universe unite, and he
preserves them in that union.

Ὁ Θειος Λογος περιεχει τὰ ὅλα, καὶ πεπληρωκεν.²
The divine Word surrounds and upholds all
things, and has brought them to perfection.

John iii. 35. Ὁ Πατήρ. . . . παντα δέδωκεν ἐν
 τῇ χειρὶ αὐτοῦ.

The Father hath given all things
into his hands.

Heb. i. 3. φερων τε τὰ παντα τῷ ῥηματι τῆς
 δυναμεως αὐτοῦ.

Upholding all things by the
Word of his power.

Coloss. i. 17. τὰ παντα ἐν αὐτῷ συνεστηκε.

By him all things consist.

XVII. The

¹ De Prof. V. i. p. 562. l. 34.

² Frag. V. ii. p. 655. l. 35. Also V. i. p. 330.
 p. 499. V. ii. p. 604, 606.

XVII.

The Logos nearest to God without any separation; being as it were fixed and founded upon the only true existing Deity, nothing coming between to disturb that unity. Ὁ Λογος Θειος. . . . των νοητων ἀπαξ-
απαντων ὁ πρεσβυτατος, ὁ ἐγγυτατω, μηδενοσ
οντος μεθοριε διασηματος, τε μονε, ὁ ἐσιν ἀψευδωσ,
αφιδρυμενοσ.¹

John x. 30. Ἐγω καὶ ὁ Πατήρ ἐν ἐσμεν.

I and my Father are one.

John xvii. 11. Πατερ ἅγιε, τηρησον αὐτεσ. . . ἵνα
ωσιν ἐν, καθωσ ἡμεις.

*Holy Father, keep those, whom
thou hast given me: that they
may be one, as we are.*

John xiv. 11. Ἐγω ἐν τῷ Πατρὶ, καὶ ὁ Πατήρ
ἐν ἐμοί.

*I am in the Father, and the
Father in me.*

John i. 18. Ὁ μονογενης υἱοσ, ὁ ὢν εἰσ του
κολπον τε Πατροσ.

*The only begotten Son, who is in
the bosom of the Father.*

XVIII. The

¹ De Profugis, V. i. p. 561. l. 15.

XVIII.

The Logos free from all taint of sin,
either voluntary or involuntary. Ὁ μὲν
(Λογος) ἀνευ τροπῆς ἔκαστις καὶ τῆς ἀκαστις.¹

Heb. ix. 14. Αἷμα τῆ Χριστοῦ, ὅς ἑαυτὸν
προσηνεγκεν ἀμωμον τῷ Θεῷ.
*The blood of Christ, who
offered himself without spot to
God.*

John viii. 46. Τίς ἐξ ὑμῶν ἐλεγχει με περὶ
ἁμαρτίας;
*Which of you convinceth me of
sin?*

1 Pet. ii. 22. Χριστός, . . . ὃς ἁμαρτιαν οὐκ ἐποίησεν,
οὐδὲ εὗρεθῆ δόλος ἐν τῷ σώματι αὐτοῦ.
*Who did no sin, neither was
guile found in his mouth.*

XIX. Of

¹ De Profugis, V. i. p. 561. l. 25.

XIX.

Of the Logos presiding over the imperfect, and God only over the perfect and wise.

‘Ουτος γαρ (ὁ Λογος) ἡμῶν τῶν ατελῶν ἀν εἰη Θεος, τῶν δὲ σοφῶν καὶ τελειῶν ὁ Πρωτος—*For the Logos may be esteemed the God of us, who are imperfect: but of the wise and perfect, First and Chief must be looked upon as the God.*¹

Philo was not consistent, when he made this difference; and did not consider, that God’s mercy is not limited, but “is over all his works.” Besides, in respect to the Logos, he confesses, as will be presently seen, that he distributes his heavenly assistance equally to all, who seek it. And so far from his goodness being confined to the imperfect only, Philo has just before said—*τρέφεται δὲ τῶν μὲν τελειοτέρων ἡ ψυχή ἐλῶ τῷ Λογῷ*—*The soul of the more pure is nourished by the full influence of the Word or Logos.*²

He

¹ De Leg. Allegor. V. i. p. 128. l. 43.

² Ibid. p. 122. l. 6.

He was probably led to form this judgment, concerning the weak and simple being solely delegated to the Logos, from the Christian doctrines, with which he had gained acquaintance, and which he did not perfectly understand. The Logos in the character of Christ did extend his saving help peculiarly to those, who were in a state of spiritual debility, but not exclusively of others.

Matth. xi. 5. — πτωχοι ευαγγελιζονται.

The poor have the Gospel preached unto them.

Luke v. 32. Ουκ εληλυθα καλεσαι δικαιους, αλλ' αμαρτωλους εις μετανοιαν.

I came not to call the righteous, but sinners to repentance.

1 Tim. i. 15. Πιστος ο Λογος . . . οτι Χριστος Ιησους ηλθεν εις τον κοσμον αμαρτωλους σωσαι.

This is a faithful saying . . . that Christ Jesus came into the world to save sinners.

XX.

The Logos is the fountain of wisdom; to which all should most diligently repair, that, by drinking from that sacred Spring, they may instead of death obtain everlasting life.

Προτρεπει δὲ ἐν τῷ μὲν ὡκυδρομεῖν ἱκανόν, συντείνειν ἀπνεύσει πρὸς τὸν ἀνωτάτω Λόγον Θεῖον, ὃς σοφίας ἐσι πηγῇ, ἵνα ἀρυσάμενος τὴν ἀθανάτου, ἀντὶ θανάτου Ζωὴν Αἰδίου ἀθλὸν ἔυρηται. *It is of the greatest*

*consequence to every person, that can make his way in the course, which is set before him, to strive without remission to approach to the divine Logos, the Word of God above, who is the fountain of all wisdom; that, by drinking largely of that sacred Spring, instead of death he may be hereafter rewarded with everlasting life.*¹ This I quote at large, it being so very remarkable.

Ῥῆμα Θεοῦ καὶ Λόγον Θεῖον, ἀφ' ἧς πᾶσαι παιδεῖαι καὶ σοφαὶ ῥέουσιν αἰετνοί.²

I Cor.

¹ De Profugis. V. i. p. 560. l. 31.

² Ibid. p. 566. l. 9.

XXI.

The Logos is a Messenger sent by God to man, his liege subject. Πρεσβευτης τε ἡγεμονος πρὸς τὸ ὑπκοον.

John viii. 42. Οὐ γὰρ ἀπ' ἐμαυτοῦ ἐληλυθα, ἀλλ' ἐκεῖνος (ὁ Θεός) με ἀπέστειλε.
I came not of myself, but he (God) sent me.

John v. 36. Ὁ Πατήρ με ἀπέσταλκε.
The Father hath sent me.

1 John iv. 9. Τὸν υἱὸν αὐτοῦ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.
God sent his only begotten Son into the world, that we might live through him.

John viii. 29. Καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν.
And he, that sent me, is with me.

XXII. He

¹ Quis Rer. Div. Hæres. Vol. 1. p. 501. l. 49.

XXII.

He is the Advocate, and Intercessor for mortal man. Ὁ δ' αὐτός (ὁ Ἀγογός) ἱκετὴς μὲν ἐστὶ τῶν θνητῶν.¹

John xiv. 16. Ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παρακλητὸν δώσει ὑμῖν.

I will pray the Father, and he shall give you another Comforter.

John xvii. 20. Οὐ περὶ τούτων δὲ ἐρώτω μόνον, ἀλλὰ καὶ περὶ τῶν πιστευουσάντων διὰ τῶν λόγων αὐτῶν εἰς ἐμὲ.

Neither pray I for these alone; but for them also, which shall believe on me through their word.

Heb. vii. 25. Πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

Christ — ever living to make intercession for them.

Rom. viii. 34. Ὃς καὶ ἐστὶν ἐν δεξιᾷ τῶν Θεῶν, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

Who is even at the right hand of God, who also maketh intercession for us.

XXIII. He

¹ Quis Rerum Divin. Hæres. V. i. p. 501. l. 48.

XXIII.

He ordered and disposed all things. Ὁ τε γὰρ Θεῖος Λογος τα εν τη φυσει διειλε και διενειμε παντα. *The divine Logos separated, and regulated all things in the world.*¹

Τομευς ἀπαντων ὁ Ἱερος και Θειος Λογος. *The sacred and divine Logos was the Person, that distributed and appointed all things.*²

Heb. xi. 3. Νοϋμεν κατηρτισθαι τας αιωνας ῥηματι Θεου.
We understand, that the worlds were framed by the Word of God.

Coloss.

¹ Quis Rer. Divin. Hæres. V. i. p. 506. l. 10.

² Ibid. p. 504. l. 31.

Coloff. i. 15, 16. Χριστος πρωτοτοκος πασης
κτισεως, ὅτι εν αυτω εκτισθη τα
παντα, τα εν τοις υρανοις, και
τα επι της γης, τα ὄρατα, και
τα αορατα τα παντα δι'
αυτε, και εις αυτον, εκτισαι.

*Christ...the first-born of every
creature. For by him were all
things created, that are in hea-
ven, and that are in earth, visible
and invisible... All things were
created by him and for him.*

XXIV.

He is the Shepherd of God's flock.

Ὡς ποιμην και βασιλευς ὁ Θεος αγει (παντα)
κατα δικην και νομον, προσησαμενος τον ορθον αυτε
Λογον, πρωτογονον υιον, ὃς την επιμελειαν της ιερας
ταυτης αγελης, ὡς τις μεγαλε βασιλεως ὑπαρχος,
διαδεχεται. *The Deity, like a shepherd, and at
the same time a monarch, acts with the most con-
summate order and rectitude; and has appointed
his First-born, the upright Logos, like the
Substitute of a mighty prince, to take the care
of his sacred flock.*¹

Heb.

¹ De Agricult. V. i. p. 308. l. 27.

Heb. xiii. 20. Ποιμένα των προβάτων τον μεγα-
 . . . τον Κυριον ἡμων Ιησεν.

*The great Shepherd of the flock
 . . . our Lord Jesus.*

John x. 14. Εγω ειμι ὁ ποιμην ὁ καλος, και
 γνωσκω τα εμα, και γνωσκομαι
 ὑπο των εμων.

*I am the good Shepherd, and
 know my sheep, and am known
 of mine.*

1 Pet. ii. 25. Χριστον . . . τον ποιμενα και επισ-
 κοπον των ψυχων ὑμων.

*Christ . . . the Shepherd, and
 Guardian of your souls.*

XXV.

Of the Power and Royalty of the Logos,
 as described by Philo, who mentions him as
*The great Governour of the world, and speaks
 of his creative and princely power: for through
 them the heavens and the whole world were pro-
 duced. Ὁ τε ἡγεμονος Λογος, και ἡ ποιητικη
 και βασιλικη δυναμις αυτε. Τετων γαρ ὁ τε
 Ουρανος, και συμπας ὁ κοσμος.*¹

1 Cor.

¹ De Profugis, V. i. p. 561. l. 33.

1 Cor. xv. 25. Δει γὰρ αὐτὸν (Χρῖστον) βασιλευεῖν
αἰχμῆς ἐν ᾗ θῆ πάντας τὰς ἐχθρὰς
ὑπὸ τὰς πόδας αὐτοῦ.

*For Christ must reign till he hath
put all his enemies under his feet.*

Eph. i. 21, 22. Χρῖστος . . . ὑπεράνω πάσης ἀρχῆς
καὶ ἐξουσίας καὶ δυνάμεως καὶ
κυριότητος καὶ παντός ὀνόματος
ὀνομαζομένου, καὶ μόνον ἐν τῷ αἰωνί-
τῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι
καὶ πάντα (ὁ Θεός) ὑπετάξεν ὑπὸ
τὰς πόδας αὐτοῦ.

*Christ . . . above all principality,
and might, and dominion, and
every name, that is named, not
only in this world but in the
world to come . . . and God hath
put all things under his feet.*

Heb. i. 2, 3. Δι' ἧ καὶ (ὁ Θεός) τὰς αἰώνας
ἐποίησεν.

*By whom also God made the
worlds.*

Apoc. xvii. 14. Ὅτι κύριος κυρίων ἐστὶ, καὶ βασι-
λεὺς βασιλέων.

*For he is Lord of lords, and
King of kings.*

XXVI.

The Logos the Physician that heals all evil.

Τον Ἀγγελον (ὃς ἐστὶ Λογος) ὥσπερ Ἰατρον κακων.

Luke iv. 18. Πνευμα Κυριε ἐπ' ἐμε... ιασασθαι
τες συντετριμμενες την καρδιαν.

*The Spirit of the Lord is upon
me, because he hath anointed me
.... to heal the broken-hearted.*

I Pet. ii. 24. Τῷ μωλωπι αὐτῆ ιαθῆτε.

By whose stripes ye were healed.

Luke vii. 21. Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεραπευσε
πολλας ἀπο νοσων καὶ μασιγῶν,
καὶ πνευματων πονηρων.

*In that same hour he cured
many of their infirmities, and
plagues, and of evil spirits.*

James i. 21. Δεξασθε τον ἐμφυτον λογον, τον
δυναμενον σωσαι τας ψυχας ὑμων.

*Receive with meekness the en-
grafted word, which is able to
save your souls.*

XXVII. The

De Leg. Allegor. V. i. p. 122. l. 17.

XXVII.

The Seal of God. Ὁ δὲ τε ποικντος (τον Κοσμον) Λογος αὐτος ἐστὶν ἡ σφραγίς, ἡ τῶν ὄντων ἑκάστον μεμορφῶται ἅτε ἐκμαγειον καὶ εἰκὼν τελεῖε Λογῶ. *The Logos, by whom the world was framed, is the Seal, after the impression of which every thing is made . . . and is rendered the similitude, and image of the perfect Word of God.*¹

Ἀνθρωπῶ ψυχὴν τυπωθεῖσαν σφραγίδι . . . ἥς ὁ χαρακτηρ ἐστὶν αἰδῖος Λογος. *The soul of man is an impression of a Seal, of which the proto-type, and original characteristick, is the everlasting Logos.*²

John vi. 27. Τετον γαρ (Ιησυν) ὁ Πατηρ ἐσφραγισεν.

Jesus, the Son of man . . . him hath the Father sealed.

Ephes.

¹ De Profugis, V. i. p. 547. l. 49. p. 548. l. 2.

² De Plantatione Noë, V. i. p. 332. l. 31.

Ephes. i. 13. Εσφραγισθητε τῷ πνεύματι τῆς
ἐπαγγελίας τῷ ἁγίῳ.

*In whom also, after that ye be-
lieved, ye were sealed with that
holy Spirit of promise.*

Heb. i. 3. Χρῖστος . . . ἀπαυγασμα
καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ
(τῆ Θεοῦ.)

*Christ, the brightness of his
(God's) glory, and the express
image of his person.*

XXVIII.

The Logos the sure refuge, to whom
before all others we ought to seek. Ὁ Θεὸς
Λόγος, ἐφ' ὃν πρῶτον καταφευγεῖν ὠφελιμώτατον.¹

Matt. xi. 28. Δεῦτε πρὸς με πάντες οἱ κοπι-
ῶντες καὶ πεφορτισμένοι, καὶ ἄγω
ἀναπαύσω ὑμᾶς.

*Come to me, all ye, that labour,
and are heavy laden, and I will
give you rest.*

I Peter

¹ De Profugis, V. i. p. 560. l. 14.

1 Peter ii. 25. *Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τοῦ ποι-
μένα καὶ ἐπισκοποῦν τῶν ψυχῶν
ὑμῶν.*

*You were as sheep going astray,
but are now returned unto the
Shepherd, and the guardian of
your souls.*

XXIX.

Of spiritual food — *τὴν ὑψαντιον τροφὴν ψυχῆς*
— *the heavenly nutriment of the soul*, equally
distributed by the Logos to all, who want it,
and will make a good use of it.¹

Mark xiii. 10. *Εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι
τὸ εὐαγγέλιον.*

*The Gospel must be published
among all nations.*

Matt. xxiv. 14. *Καὶ κηρυχθήσεται τὸτο τὸ εὐαγ-
γέλιον . . . ἐν ὅλῃ τῇ οἰκουμένῃ.*

*And this Gospel of the kingdom
shall be preached in all the
world.*

Mat.

¹ Quis Rerum. Divin. Hæres. V. i. p. 499. l. 44.

Mat. xxviii. 19. Μαθητεύσατε πάντα τα ἔθνη.

Go ye therefore, and teach all nations.

John iii. 17. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρινῇ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Rom. x. 18. — εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθοῖστος αὐτῶν, καὶ εἰς τὰ περὶ τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

Their sound went into all the earth, and their words to the ends of the world.

Matt. vii. 7. Ζητεῖτε, καὶ ἔρρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

Seek, and ye shall find; knock, and it shall be opened unto you.

Matt.

Matt. v. 6. Μακαριοι οἱ πεινῶντες καὶ διψῶντες
την δικαιοσύνην, ὅτι αὐτοὶ χορ-
τασθησονται.

*Blessed are they, which do
hunger and thirst after righte-
ousness; for they shall be filled.*

Rom. x. 12. Ὁ γὰρ αὐτὸς Κύριος πάντων
πλάτων εἰς πάντας τὰς ἐπικα-
λόμενους αὐτόν.

*The same Lord, who is over all,
is rich unto all, that call upon
him.*

XXX.

ΕΛΕΥΘΕΡΙΑ.

Of men's forsaking their sins, and return-
ing to their duty: by which they obtain
ελευθερία τῆς ψυχῆς — *freedom of the soul.*¹

Also of their being brought from a state
of vassalage, and exile, to spiritual liberty by
the Logos.²

2 Cor.

¹ De C. Q. Erud. Gratiâ. V. i. p. 534. l. 44.

² De Profugis. V. i. p. 561. l. 33. p. 563. l. 25.

2 Cor. iii. 17. Ὁ δὲ Κύριος τὸ πνεῦμα ἐστίν. ὃ δὲ
τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.
*Now the Lord is that spirit :
and where the spirit of the Lord
is, there is liberty.*

Galat. v. 1. Τῇ ἐλευθερίᾳ ἣν, ἣ Χριστὸς ἡμᾶς
ἠλευθέρωσε, ἑστήκετε.
*Stand fast therefore in the
liberty, wherewith Christ hath
made us free.*

Galat. v. 13. Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκληθῆτε.
*For, brethren, ye have been
called unto liberty.*

1 Cor. vii. 22. Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δούλος
ἀπελευθερὸς Κυρίου ἐστίν.
*For he that is called in the
Lord, being a servant, is the
Lord's freeman.*

John viii. 36. Εἰάν ᾤ ὁ Ὑἱὸς ὑμᾶς ἐλευθερώσῃ,
οὕτως ἐλευθεροὶ ἐσέσθε.
*If the Son therefore shall make
you free, ye are free indeed.*

XXXI.

The happy consequences of men's best endeavours. They are by the same Logos freed from all corruption, and entitled to immortality hereafter. Τότε γὰρ αὐτὴν (τὴν ψυχὴν) τῶν ἀθλῶν ἀγαμένοσ ὁ Ἱερός Λόγος ἐτιμήσε, γέρας ἐξαιρετόν δέος, κληρὸν ἀθανάτου, τὴν ἐν ἀφθαρτῷ γενεὶ τάξιν.¹

I Cor. xv. 52. Ὅι νεκροὶ (ἐν Χριστῷ) ἐγερθήσονται ἀφθαρτοί.

The dead (in Christ) shall be raised incorruptible.

I Cor. xv. 53. Δεῖ γὰρ τὸ φθαρτὸν τὸτο ἐνδυσασθαι ἀφθαρσίαν.

For this mortal must put on immortality.

Rom. viii. 21. Ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

I Peter

¹ De C. Q. Erud. Gratià. V. i. p. 535. l. 1.

1 Peter i. 3, 4. Ευλογητος ὁ Θεος . . . ὁ κατα το πολυ αυτε ελεος αναγεννησας ἡμας εις ελπιδα ζωσαν δι' αναστασεως Ιησϋ Χρισϋ εκ νεκρων, εις κληρονομιαν αφθαρτον, και αμικαντον, και αμαραντον, τετηρημενην εν Ουρανοις εις ἡμας.

Blessed be God . . . who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.

XXXII.

Philo speaks of the Logos, not only as the Son of God, and his first begotten; but also styles him—αγαπητον τεκνον—*his beloved Son*.¹

Matt. iii. 17. 'Ουτος εστιν ὁ υἱος με ὁ αγαπητος.
This is my beloved Son.

Luke

¹ De Leg. Alleg. V. i. p. 129. l. 4.

Luke ix. 35. Φωνη εγενετο εκ της νεφελης
λεγουσα, ὅτος εστιν ὁ υἱος μου ὁ
αγαπητος, αὐτε ακουετε.

*And there came a voice out of
the cloud, saying, This is my
beloved Son, hear him.*

2 Pet. i. 17. Ὅτος εστιν ὁ υἱος μου ὁ αγαπητος,
εις ὃν εγω ευδοκησα.

*This is my beloved Son, in
whom I am well pleased.*

Coloff. i. 13. Ὁ ὕιος της αγαπης αὐτε.

The Son of his love.

XXXIII.

He asks, by what means a man may arrive at pure incorporeal happiness; or as he expresses it — γενεσθαι των ασωματων και θειων πραγματος κληρονομος — and answers — Ὁ καταπνευσθεις ανωθεν — ὁ καθαρωτατος νους — ὁ λυθεις των δεσμων, και ελευθερωθεις¹ — *He, who is inspired from above — who hath the purest mind — who is loosened from the fetters of this world, and hath gained his spiritual freedom — he only can partake of this happiness.*

Matth.

¹ Quis Rer. Divin. Heres. V. i. p. 482. l. 2—30.

Matth. v. 8. Μακαριοι οι καθαροι τη καρδια,
οτι αυτοι τον Θεον οψονται.

*lessed are the pure in heart,
for they shall see God.*

Rom. viii. 2. Ο γαρ νομος τε πνευματος της
ζωης εν Χριστω Ιησω ηλευθερωσε με
απο τε νομου της αμαρτιας και
τε θανατου.

*For the law of the spirit of life
in Christ Jesus hath made me
free from the law of sin and
death.*

2 Pet. i. 4. Τα μεγαλα ημιν και τιμια επαγ-
γελματα δεδωρηται, ινα δια τε-
των γενησθε θειας κοινωνοι φύσεως.

*Wherefore are given to us
exceeding great, and precious
promises; that by these ye may be
partakers of the divine nature.*

1 Cor. xiv. 1. Διωκετε την αγαπην, ζηlate δε
τα πνευματικα.

*Follow after charity, and desire
spiritual gifts.*

Ibid. 12. Ζηλωται εσε πνευματων (five
ασωματων.)

Ye seek after, what is spiritual.

XXXIV.

Of good Men admitted to the assembly of Saints above. Ὅι δε ανθρωπων μεν ὑφηγησεις απολελοιποτες, μαθηται δε Θεου ευφουεις γεγονοτες εις το αφθαρτον και τελεωτατον γενοσ μετανιζανται. *Those, who relinquish human doctrines, and become the well disposed disciples of God, will be one day translated to an incorruptible, and perfect, order of beings.*¹

Heb.xii.22,23. Αλλα προσεληλυθατε Σιων ορει, και πολει Θεου ζωντος και μυριασιν Αγγελων . . . και πνευμασι δικαιων τετελειωμενων.

But ye are come unto mount Sion, and to the city of the living God, and to an innumerable company of angels, and to the spirits of just men made perfect.

Coloss.

¹ De Sacrificiis, V. i. p. 164. l. 40.

Coloff. i. 12. Ευχαρισξντες τῷ πατρὶ, τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τῆς κληρᾶ των ἁγίων ἐν τῷ φωτὶ.

*Giving thanks unto the Father,
which hath made us meet to be
partakers of the inheritance of
Saints in light.*

XXXV.

Of the just Man not being given over to utter death, but raised by the Word of God. For through the Logos, by whom all things were created, God will advance him to be near himself in heaven.

Ἦνικα γὰρ τελευτᾶν ἐμελλεν, καὶ ἐκλείπων προσίθεται, ὥσπερ οἱ πρότεροι... ἀλλὰ διὰ ῥήματος τῆς αἰτίας μετανίσταται, δι' ἧς καὶ ὁ συμπᾶς κόσμος ἐδημιουργεῖτο — Τῷ αὐτῷ Λόγῳ καὶ τὸ πᾶν ἐργαζόμενος, καὶ τὸν τελεῖον ἀπὸ των περιγείων ἀναγών ὥς ἑαυτὸν¹ — ἰδούσας πλῆσιον ἑαυτῆς.

For

¹ De Sacrificiis, V. i. p. 165. l. 7. ² Ibid. l. 5.

For when he is consigned to death, he does not fail, nor is he added to the numbers, who have gone before him: but he is translated to another state by the Word of that great Cause of all things, (the Logos), by whom the world was created — For God, by his said Word, by which he made all things, will raise the perfect man from the dregs of this world, and exalt him near himself: he will place him near his own person.

John vi. 44. Ουδεις δυναται ελθειν προς με, εαν μη ο Πατηρ ο πεμψας με ελκυση αυτον· και εγω αναστησω αυτον τη εσχατη ημερα.

No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day.

John vi. 37. Παν, ο διδωσι μοι ο Πατηρ, προς εμε ηξει.

All, that the Father giveth me, shall come to me.

John

John xiv. 6. Ουδεις ερχεται προς τον Πατερα,
ει μη δι' εμε.

*No man cometh to the Father,
but by me.*

John xii. 26. 'Οπου ειμι εγω, εκει και ο διακονος
ο εμος εσαι και τιμησει
αυτον ο Πατηρ.

*Where I am, there also shall
my servant be . . . him will my
Father honour.*

XXXVI.

ΛΟΓΟΣ ΑΡΧΙΕΡΕΥΣ.

Of the Logos being the true High Priest;
of his being without sin, and anointed with
oil. 'Ο κοσμος, εν ω και Αρχιερευσ, ο πρωτογονος
αυτε Θειος Λογος.¹—Λεγομεν γαρ τον Αρχιερεα εκ
ανθρωπον, αλλα Λογον Θειον ειναι, παντων εχ
εκεσιων μονον, αλλα και ακεσιων αδικηματων
αμετοχον

¹ De Somniis, V. i. p. 653. l. 23.

αμετοχον — διοτι την κεφαλην κεχρϊσαι ελαιω.*

It is the world, in which the Logos, God's First-born, that great High Priest, resides. And I assert, that this High Priest is no man, but the Holy Word of God: who is not capable of either voluntary, or involuntary sin — and hence his head is anointed with oil.

Heb. iv. 14. ΕΧΟΝΤΕΣ εν Αρχιερεα μεγαν, διε-
ληλυθοτα τες υρανυς, Ιησεν του
υιον τε Θευ, κρατωμεν της ομο-
λογιας.

Seeing then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

1 Pet. ii. 22. Ὅς ἁμαρτιαν εκ εποισησεν, υδε
εϋρεθη δολος εν τω σωματι αυτε.

Who did no sin, neither was guile found in his mouth.

John

* De Profugis, V. i. p. 562. l. 13. and 22.

John viii. 46. Τις ἐξ ὑμῶν ἐλεγχει με περὶ ἁμαρτίας;

Which of you convinceth me of sin?

Acts iv. 27. Τον ἅγιον παιδα σε Ἰησεν, ὃν ἐχρίσας.

Thy holy Child Jesus, whom thou hast anointed.

John i. 41. Εὗρηκαμεν τον Μεσσιαν, ὃ ἐστὶ μεθερμηνευομενον ὃ Χριστος.

We have found the Messias, which is, being interpreted, the Christ. (i. e. the anointed.)

Heb. vii. 26. Ἀρχιερεὺς, ὅσιος, ἀκακος, ἀμιαντος, κεχωρισμένος ἀπο τῶν ἁμαρτωλῶν.

For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners.

XXXVII.

ΛΟΓΟΣ ΑΡΧΙΕΡΕΥΣ ΜΕΘΟΡΙΟΣ, OR THE LOGOS
IN HIS MEDIATORIAL CAPACITY.

Philo mentions the Logos as the Great High Priest and Mediator for the sins of the world.¹ And, speaking of the rebellion of Korah, he introduces the Logos as saying — *Κἀγὼ εἰσηκεῖν ἀνα μέσον Κυρίου καὶ ὑμῶν.*² — *It was I, who stood in the middle between the Lord and you.* For this province was delegated to him by God the Father — *ἵνα μεθοριὸς ᾖ τὸ γενομενὸν διακριτὴ τῆ πεποιηκότος*³ — *that by standing as a mediator between both, he might separate the creature from the Creator.* He had before said — *Θαυμάζω καὶ τὸν μετὰ σπῆδος ἀπνεύσι δραμοντα συντονῶς Ἱερόν Λόγον, ἵνα ᾖ μέσος τῶν τεθνηκότων καὶ τῶν ζώντων.* —
I can-

¹ De Somniis, V. i. p. 653. l. 14.

² Quis Rerum Divin. Hæres. V. i. p. 502. l. 1.

³ Ibid. p. 501. l. 46.

*I cannot without admiration view the sacred Logos, pressing with such zeal and without remission, that he may stand between the dead and the living.*¹ The High Priest, who went once in a year into the Holy of Holies, was a type of one greater, who was to come. Philo describes this sacred apartment as — εσωτατω τε Ἱερῶ — αὐτὰ τὰ αἰδύτα, εἰς ἃ ἀπαῖξ τε ενιαυτε ὁ Μεγας Ἱερεὺς εἰσερχεται, τῇ νησιᾷ λεγομενῇ, μονον επιθυμιασων, και κατα τα πατρια ευχομενος φοραν αγαθων, ευετηριαν τε και ειρηνην ἀπασιν ἀνθρώποις — *The very innermost recesses of the temple — the holy Sanctuary, into which the High Priest once in a year upon the day of the fast entered, merely to offer up incense, and to make supplication after the rites of his country for the produce of all good things, and for plenty and peace to the whole world.*² In this account Philo must have been in some respects wilfully mistaken. He must have known, that the office

¹ Quis Rer. Div. Hæres. Vol. i. p. 501. l. 19.

² De Virtutibus, V. ii. 591. l. 5.

office of the High Priest at this season was to perform an act of atonement. It was *an everlasting statute to make atonement for the children of Israel for all their sins once a year.*¹ As to any prayers to obtain — *φορὰν τῶν ἀγαθῶν*—*plenty or produce*, no such were made; much less for the universal peace and happiness of mankind. I do not believe, that the word *pray*, or *prayer*, is to be found in any one ordinance of Moses. He therefore imposed upon the emperour Caligula, when he made this declaration before him, What he says, of the Logos being the Intercessor for man, a Mediator for Sin, is true: but it was the Logos in a capacity, which he could not be brought to allow. The whole is very truly described by St. Paul, who mentions Christ as both High Priest and Mediator—a High Priest, who has once for all entered the true Holy of Holies, Heaven; and makes intercession for us.

Heb.

¹ Lev. xvi. 34.

Heb. viii. 1--6. Εχομεν Αρχιερεα, ὃς εκαθισεν εν δεξια τε θρονου της μεγαλωσυνης εν τοις υρανοις, των ἁγιων λειτουργος κρειττονος διαθηκης μεσιτης.

We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary... a Mediator of a better covenant.

Heb. ix. 24. Ου γαρ εις χειροποιητα ἁγια εισηλθεν ὁ Χριστος, αντιτυπα των αληθινων, αλλ' εις αυτον τον υρανον, νυν εμφανισθηναι τῷ προσωπῷ τε Θεου ὑπερ ἡμων.

For Christ is not entered into holy places made with hands, which were types of the true; but into heaven itself, now to appear in the presence of God for us.

Heb. ix. 11, 12. Χρῖστος δὲ παραγενομενος Ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, καὶ χειροποιήτης, τέτηςιν, καὶ ταύτης τῆς κτίσεως, καὶ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τῆς ἰδίας αἵματος εἰσηλθεν ἐφαπαῖς εἰς τὰ ἅγια, αἰωνίου λυτρώσιν ἑώραμενος.
But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this (worldly) building; neither by the blood of goats, and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

I Tim. ii. 5. Ἐἰς γὰρ Θεός, εἰς καὶ μεσιτῆς Θεὸς καὶ ἀνθρώπων, ἀνθρώπος Χρῖστος Ἰησοῦς.

For there is one God, and one Mediator between God and man, the man Jesus Christ.

XXXVIII. Con-

XXXVIII.

Concerning the six cities of refuge, to which people guilty of accidental homicide were to repair; and of their return from exile upon the death of the High Priest.

And the Lord spake unto Moses.—Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge:—that every one, that killeth another unawares may flee thither.—And he shall abide in it unto the death of the High Priest, which was anointed with the holy oil.¹

XXX.

Philo's opinion concerning these cities and the death of the High Priest.

Though he in general supposes, that the ordinances concerning the Levites and the High Priest were limited to them, and had no further meaning; and is of the same
opinion

¹ Numbers xxxv. 10. 14. 25.

opinion in respect to the other solemn appointments; yet he is forced in some instances to allow, that there was something farther meant, and that the High Priest mentioned was a type of one far greater: and he gives his reasons for his opinion. His words I have before quoted: but I shall repeat the purport of them, as they deserve to be farther considered.

He says,^{*} that he was for sometime in a state of doubt and perplexity concerning the nature of this ordinance, when he considered it literally. For the punishment did not seem to be equally imposed, as the persons were alike guilty. Some must have fled away at the commencement of the Priesthood; and others when the Priest was near his dissolution. Hence, some must have been in a state of exile for years, and others possibly for only a few days. He therefore concludes with saying, that the High Priest ultimately alluded

^{*} See p. 91, 92, 93. of this Treatise.

alluded to was the divine¹ Logos: and the state of exile was his withdrawing his influence from the soul of man.² We see that he came near the mark, but could not attain to it. In consequence of this he has brought himself into as great difficulties, as those, which he sought to avoid.

This great personage was certainly the Logos; but the Logos in his human capacity, Jesus Christ the Messiah; who was alluded to under the character of the High Priest *anointed with oil*. He was to free the world from a state of exile, and spiritual bondage; and procure liberty to the soul. This was effected by the death of the Messiah;³ the true High Priest; a circumstance, which Philo could not comprehend. By his wrong application of the truth, he is obliged with much refinement to attribute this death to a person incapable of dying; and

¹ Λεγομεν γαρ τον Αρχιερεα εκ ανθρωπου, αλλα Λογον Θεον ειναι. V. i. p. 562. l. 13.

² De Profugis, V. i. p. 563. l. 24.

³ 1 Cor. xv. 3. Απεθανεν υπερ των αμαρτιων των
2 Cor. v. 15. — υπερ παντων απεθανεν.

and in the end he makes it no death at all. He accordingly supposes it to consist in the falling off of man; when the divine Logos, the great High Priest, withholds his salutary influence, and man is quite deserted. ¹ Ἔως γὰρ ὁ ἱερωτάτος ἔτος Λογος ζῇ καὶ περιεσιν ἐν ψυχῇ—*For as long as the divine Logos lives and presides in the human soul, there is no guilt; no appearance of sin: but when he withdraws himself, then commences sin and corruption. But this is the spiritual death of the man, and not the death of the Logos, who could neither suffer, nor die. He is represented by Philo himself, as the Son of God, before the Angels, before all worlds, and αἰδιος, everlasting—Σφραγὶς Θεοῦ—ἣς ὁ χαρακτήρ ὁ αἰδιος Λογος.* The Author in consequence of it is forced to compromise the matter, and so to qualify his words, as scarcely to leave any sense. ² Εἰν δὲ ἀποθάνῃ (ὁ Ἀρχιερεὺς Λογος), καὶ αὐτὸς διαφθαρεῖς—*When the Logos shall die, who is not susceptible of death or corruption—then, at this crisis of death without dying,*

¹ De Profugis, V. i. p. 563. l. 27.

² Ibid. l. 31.

dying, the freedom of man is to commence. But this way of reasoning is too vague and inconsistent to be admitted. It is plain, that Philo had access to a noble repository; from which he borrowed some very excellent materials; but failed greatly in the application.

XL.

The necessity of a Redeemer, and ransom for sin.

Though Philo could not admit of a crucified Messiah, yet he allows, and adopts, most of the salutary articles relating to Christ in his state of manhood: by which we may learn, how very reasonable they appeared to him. But at the same time he misapplies them, and refers them either to the Logos in his heavenly state, or else to the supreme Deity, to whom they cannot be applied. We have seen, that he speaks of sin, and *the propitiation for sin*; also of the *λυτρα και σωσρα* — *the price and ransom for iniquity* — and the means of salvation, by which spiritual freedom is to be obtained here, and ever-

everlasting life hereafter. But these blessings he supposes to arise from acts and ordinances, which were not adequate; such as the sin-offerings, and other oblations, which were presented in the Temple, but were not sufficient for that great purpose. He sometimes seems to acknowledge, that these oblations were types, and that the High Priest himself, who made intercession, was merely a representative of a greater Personage, from whom these blessings were to be derived. At other times he thinks, that mere repentance without satisfaction is sufficient: 'Τὸ τῷ
 εἶναι ἀφεσις, τὸ τῷ ἐλευθερία. ² Ἡ κακῶσις αὐτῇ
 ἰλασμός ἐστι. *To repent affords remission of sins.*
Humility produces propitiation. Still he acknowledges, that there must be additionally some oblations made, and some victims offered to divine justice. On these he founds our reconciliation with the offended Deity; also on the rectitude of the Priests and Levites, by whom the offerings were made.

He

* De Congressu, &c. V. i. p. 534. l. 43. See also p. 84.

² De Leg. Alleg. V. i. p. 121. l. 35.

He styles these oblations *ἱλασμοι*; and the altar ¹ *ἱλαστηριον*, or *the seat of mercy*, and propitiation: and mentions the Levites as ² *Λυτρα των αλλων ἀπαντων* — *a propitiation for all the people*. Both repentance and offerings were requisite, and the ministering of the Priests necessary: but they were only figurative, and of themselves could not effect atonement and reconciliation. Something of more consequence was wanting.

Philo in thus prosecuting his opinion seems to approximate to the truth: but his strong prejudices were a constant obstacle; and would not suffer him to admit it in full force. Yet he sometimes makes wonderful concessions, as may be seen in many extracts, which I have produced from him; and especially in the following instance. He is speaking of the necessity of a Mediator, to whom all in the service of God should apply.

Αναγκαιον

¹ De Profugis, V. i. p. 561. l. 13.

² De Sacrificiis, V. i. p. 186. l. 25.

¹ Αναγκαιον γαρ ην τον ιερωμενον τω τε κοσμω Πατρι Παρακλητω χρησθαι τελειοτατω την αρετην υιω, προς τε αμνησιαν αμαρτηματων, και χορηγίαν αφθονωτατων αγαθων. *For it was necessary for a person, who was performing his duty to the great Father of the world, to apply to his Son (the Logos) as an advocate the most perfect in every virtue, both to have his sins forgotten, and for the obtaining of every good gift.* One would imagine, that he had seen the Epistles of St. John, and alluded to them. ² Τεκνια με, ταυτα γραφω υμιν, ινα μη αμαρτητε. Και εαν τις αμαρτη, Παρακλητον εχομεν προς τον Πατερα, Ιησεν Χριστον, δικαιον· και αυτος ιλασμος εσι περι των αμαρτιων ημων. *My little children, these things I write unto you, that ye sin not. But if any man sin, we have an advocate with the Father, Jesus Christ, the righteous (τελειοτατον την αρετην): and he is the propitiation for our sins.* His words seem to be a comment upon the Apostle.

XLI. OF

¹ De Mose, V. ii. p. 155. l. 25.

² 1 John ii. 1.

XLI.

OF PHILO'S GREAT MISTAKE.

He complains justly of the degeneracy of mankind, and prevalence of wickedness; and adds — *Ἵ Τίς δ' ἐκ αὐτῶν εὐφρονούντων τὰ τῶν πολλῶν ἀνθρώπων ἰδὼν ἐργα, μὴ σφοδρὰ κατηφῆσῃ, καὶ πρὸς τὸν μόνον Σωτῆρα Θεὸν ἐκβοήσῃ; ἵνα τὰ μὲν ἐπικεφίσῃ· Λύτρα δὲ καὶ σωστῇ καταθείῃ τῆς ψυχῆς, εἰς ἐλευθερίαν αὐτὴν ἐξέλθῃ.* *What man is there of true judgment, who, when he sees the deeds of most men, is not ready to call aloud to the great Saviour God, that he would be pleased to take off this load of sin, and by appointing a price and ransom for the soul, restore it to it's original liberty?*

This—*λύτρον καὶ σωστῇ*—*ransom and price of redemption*, was paid by the Son of God, as had been foretold by Isaiah, and other Prophets; and he on that account was
esteemed

¹ De Confusione Ling. V. i. p. 418. l. 47.

esteemed the true Saviour of the world. He offered himself for a propitiatory sacrifice ; and by him the true freedom of the soul was obtained. *Surely our infirmities he hath borne, and our sorrows he hath undergone. He was wounded for our transgressions ; was smitten for our iniquities — and by his bruises we are healed.*¹ This redemption was effected by the Messiah Christ, who was a stumbling block to Philo and his nation, and unfortunately rejected by them. Our Saviour himself declared openly, that he came into the world — ² δειναι την ψυχην αυτε λυτρον αντι πολλων — *to give his life as a ransom for many.* And St. Paul says — ³ Χριστος Ιησους . . . ο δες εαυτον αντιλυτρον υπερ παντων — *Jesus Christ, who gave himself a ransom for all.* This was not properly the Logos, as Philo seems to think : for the Word of God in heaven cannot suffer, nor be sacrificed. But it was — ⁴ Ανθρωπος Χριστος Ιησους . . . μεσιτης Θεω και ανθρωπων — *the man Jesus*

¹ Isaiah liii. 5.² Matt. xx. 28.³ 1 Tim. ii. 6.⁴ Ibid. v. 5.

Jesus Christ, the one Mediator between God and men. Hence he is mistaken, when he says — ¹ Λεγομεν δε τον Αρχιερεα ηκ ανθρωπον — *The High Priest is not a man.* For all that was lost by one man was to be repaired by another. The heathen had some traditional knowledge of this, as appears by the oracle,

Και κεφαλας Κρονιδη, και τω Πατρι πεμπετε φωτα.

This by a mistake became the foundation of human sacrifices; of which custom Philo himself takes notice. But he makes all true expiation to center within the precincts of the Jewish Temple, and to be compleated in their rites and offerings; through the intercession of the High Priest, the representative of the Logos. To Christ the Redeemer, the Word of God in a state of humanity, he paid no regard: nor could he conceive, that there was ² *a second man, the last Adam, who was the Lord from heaven.* He trusted to the law, and the ordinances established by that law: not knowing that
the

¹ V. i. p. 562. l. 13.

² 1 Corinth. xv. 45. 47.

the law was only — ¹σκίαν των μέλλοντων αγαθων — *the shadow of good things to come* — Ουδέποτε δύναται τες προσερχομενες τελειωσαι — *It therefore could never make it's profelytes and followers perfect.* Neither the Levite, nor the High Priest of the Levites, could make atonement for the sins of the world. ²Αδυνατον γαρ αίμα ταυρων και τραγων αφαιρειν άμαρτίας. The blood of bulls and goats had no such efficacy. They were types of a greater offering to be one day made: and God himself had shewn their insufficiency, and that there was no real dependence upon them. *To what purpose is the multitude of your sacrifices to me, saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts. I delight not in the blood of bullocks, or of lambs, or of he-goats: bring no more vain oblations.* ³ Philo did not consider, that the daily sacrifice was to be taken away, and the ordinances of Moses to cease; when the Messiah

¹ Heb. x. 1.² Ibid. v. 4.³ Isaiah i. 11. and 13.

Messiah Prince was to be cut off, and *not for himself*, but *for the sins of the whole world*.¹ To such evidence he was deaf; and industriously avoids ever mentioning the Messiah, whose emblem the anointed High Priest was: and he seldom applies to the Prophets, by whom the Messiah was foretold.

XLII.

PHILO'S NOTION OF THE RETURN OF THE DISPERSED JEWS.

He could not be persuaded, that this great Personage had appeared, and been rejected by the Jews: of whose blindness he partook and was a tacit abettor of their crime. Instead of apprehending any evil, that would ensue, he anticipates much happiness; and seems to think, that the restoration of his brethren, dispersed among the Gentiles, was not far off, and that they should

¹ Dan. ix. 26.

should experience the good will of the Deity — ¹ Ευμενειας τευζονται της εκ τε σωτηρος και ιλεω Θεο. Καὶν γαρ εν εσχαιταις ωσι γης δελευοντες παρα τοις αιχμαλωτης αυτες απαγυσιν εχθροις, ὥσπερ αφ' ἑνος συνθηματος ἡμερα μια παντες ελευθερωθησονται· της αθροας προς αρετην μεταβολης καταπληξιν εργασαμενης τοις δεσποταις. Μεθησονται γαρ αυτες, αιδεσθεντες κρειττονων αρχειν — *They will experience the goodness of the Saviour and merciful God. For though they may be in a state of slavery, and have been carried captive by their enemies to the farthest parts of the earth, yet they will all, as it were upon a signal given, be set free in one day. For their general return to virtue will be matter of universal wonder to their masters.* Μεθησονται γαρ αυτες, αιδεσθεντες κρειττονων αρχειν. *They will send them back free to their country, and be ashamed any longer to rule over persons so superiour to themselves.* He then proceeds to mention their return from Greece, and other places, and of their being conducted by a divine Personage in appearance far beyond any thing, that the eye

¹ De Execrat. V. ii. p. 435. l. 36.

eye of mortal ever beheld: who would be perceptible to them, but invisible to the rest of the world. Then their land was to be replenished, and happiness and honour to be their portion: and a superabundance of good things was to ensue — ¹καθαπὲρ ἀενναίων πηγῶν τὸ θεὸς χάριτων ῥεῦσαι — *as flowing from the everlasting fountain of God's grace and goodness.* In short he mentions his brethren as the only future objects of God's loving-kindness; and represents the rest of the world as under a curse — ²Τρεψεί γὰρ ὁ θεὸς τὰς ἀρὰς ἐπὶ τὰς . . . ἐχθρὰς — *God will turn all his wrath against their enemies.* This illusion prevailed, and these fair prospects were entertained, at the very time, when the clouds were gathering, and a storm impending, which soon burst upon this devoted people, and terminated in their utter ruin. So far from any return of the captive tribes, the whole Jewish nation saw their city taken, their temple ruined, and their land

¹ De Execrat V. ii. p. 436. l. 25.

² Ibid. l. 28.

land made desolate. And they were themselves driven away, to join their apostate brethren in foreign lands, and to smart under a long and painful captivity. Whether Philo lived sufficiently long to see all his views rendered abortive, and to have shared in these calamities, is uncertain. He certainly approached towards the time of this crisis.

SOME REMARKABLE DOCTRINES OF PHILO,
WITH PARALLEL PASSAGES FROM THE
EVANGELISTS AND APOSTLES.

XLIII.

Of natural impurity to be cleansed and washed away by divine influence only.

— παραχωρευντας τῷ Θεῷ τὸ φαιδρυνειν, καὶ μηδεποτε νομισαντας ικανες ειναι ἑαυτες ἀνευ Θεας ἐπιφροσυνης τῶν κηλιδῶν ἀναμεσον ἐκνιψαι καὶ ἀπολυσαι βιον.¹

It

¹ De Somniis, V. i. p. 662. l. 37.

It is our duty to trust to God to cleanse and beautify our frame, and not to think, that we are of ourselves capable, without his heavenly grace, to purge and wash away the spots, with which our nature abounds.

John xv. 5. Χωρις εμεν ο δυνασθε ποιειν οδεν.
Without me ye can do nothing.

John iii. 5. Εάν μη τις γεννηθη εξ ύδατος και πνευματος, ο δυναται εισελθειν εις την βασιλειαν του Θεου.

Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

1 Theff. v. 23. Αυτος δε ο Θεος της ειρηνης αγιασαι υμας ολοτελεις.

And the very God of peace sanctify you wholly.

Titus iii. 3—5. Ημεν γαρ ποτε και ημεις ... δα-
λευοντες επιθυμiais και ηδοναις
ποικιλαις ... αλλα (Σωτηρ ημων
Θεος) κατα τον αυτην ελεον εσωσεν
ημας δια λυτρου παλιγγενεσιας
και ανακαινωσεως πνευματος αγιου.

For

For we ourselves also were sometimes serving divers lusts and pleasures but God our Saviour according to his mercy saved us by the washing of regeneration, and renewing of the Holy Ghost.

1 Cor. vi. 11. Αλλα απελευσασθε, αλλα ηγιασθητε, αλλα εδικαιωθητε εν τω ονοματι τῷ Κυριῷ Ιησῡ, και εν τῷ πνευματι τῷ Θεῷ ἡμων.

But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

1 John i. 9. Εαν ἡμολογωμεν τας ἁμαρτίας ἡμων, πιστος εστι, και δικαιος, ἵνα αψη ἡμιν τας ἁμαρτίας, και καθαριση ἡμας απο πασης αδικιας.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I cannot

I cannot help subjoining another passage from Philo, in which he takes notice of spiritual purification, and the necessity of having our sins washed away.

Βεληθεις μεντοι (ὁ Θεος) και της Θειας αρετης απ' Ουρανε την εικονα επι γην καταπεμψαι δι' ελεον τε γενεσ ἡμων, ἵνα μη ατυχησῃ της αμεινονος μοιρας, συμβολικως την ἱεραν Σκηνην και τα εν αυτη κατασκευαζει, σοφιας απεικονισμα και μιμημα. Της γαρ ακαθαρστιας ἡμων εν μεσω φησι την Σκηνην ιδρυσασθαι, το λογιον, ἵνα εχωμεν ὡ καθαρθησομεθα, εκνηψαμενοι και απολυσταμενοι τα καταρξυπαινοντα ἡμων του αθλιου, και δυσκλειας γεμοντα, βιον.¹

For, when it pleased God to send down from heaven the likeness of celestial virtue, out of pity to mankind, that they might not hereafter fail of a better lot, he thought proper to appoint emblematically a sacred tabernacle, and to furnish it with various articles: which tabernacle was a type and resemblance of divine wisdom.

¹ Quis Rer. Divin. Hæres. V. i. p. 488. l. 39.

wisdom. For he tells us, that he placed this tabernacle, the seat of his oracle, in the midst of our ¹impurities, that we might have wherewithal to cleanse ourselves, and wash away all the filth and pollution of our wretched, and ignoble being.

Our infirmities are very truly described by Philo, and the necessity of purification. But this was not to be effected by a worldly tabernacle; but by a great High Priest, of whom he has elsewhere taken notice; and who has once for all entered into a heavenly tabernacle, of which this was only an emblem. The High Priest was Christ himself — των ἁγίων λειτουργος, και της σκηνης της αληθινης, ἣν ἐπηξεν ὁ Κυριος, και εκ ανθρωπος² — *a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

The

¹ Leviticus xvi. 16. The Editor interprets this passage otherwise.

² Heb. viii. 2.

The former ordinances were ineffectual,
 —μονον επι βρωμασι και πομασι, και διαφοροις
 βαπτισμοις, και δικαιωμασι σαρκος, μεχρι καιρη
 διορθωσης επικειμενα. Χριστος δε παραγενομενος
 Αρχιερευς των μελλοντων αγαθων, δια της μειζονος
 και τελειοτερης Σκηνης, & χειροποιητε, τετεςιν,
 & ταυτης της κτισεως . . . εισηλθεν εφ'απαζ εις τα
 ἅγια, αιωνιον λυτρωσιν ευραμενος.¹

— which stood only in meats and drinks, and
 divers washings, and carnal ordinances, imposed
 upon them to the time of reformation.

But Christ being come, an High Priest of
 good things to come, by a greater and more
 perfect tabernacle, not made with hands, that
 is to say, not of this building hath
 entered once into the holy place, having ob-
 tained eternal redemption for us.

XLIV. Of

¹ Heb. ix. 10, 11, 12.

XLIV.

Of our best works not being of themselves acceptable, nor of value, but through the goodness of God — Μηδε την αρετην, ανευ Θεας επιφροσυνης, ικανην εξ εαυτης ωφελειν ειναι[†] —
Even virtue without God's sanction can never profit us.

Rom. viii. 8. 'Οι εν σαρκι οντες Θεω αρεσαι & δυνανται.

They, that are in the flesh, cannot please God.

1 Peter ii. 5. ευπροσδεκτες τω Θεω δια Ιησϋ Χρισϋ.

. . . . acceptable to God through Jesus Christ.

Heb. xii. 28. Εχωμεν χαριν, δι' ης λατρευωμεν ευαρεσως τω Θεω.

Let us have grace, whereby we may serve God acceptably.

Rom.

[†] De Deteriore — infidiando, V. i. p. 203. l. 18.

Rom. iii. 24. . . . δικαιεμενοι δωρεαν τη αυτη
 χαριτι δια της απολυτρωσεως της
 εν Χριστω Ιησϋ, εν προεθετο ο Θεος
 ιλασηριον.

*Being justified freely by his
 grace, through the redemption,
 that is in Jesus Christ, whom
 God hath set forth to be a pro-
 pitiation.*

2 Tim. i. 9. . . . Θεε τε σωσαντος ημας και
 καλεσαντος . . . ε κατα τα εργα
 ημων, αλλα κατ' ιδιαν προθεσιν
 και χαριν.

*God, who hath saved us, and
 called us, . . . not according to
 our works, but according to his
 own purpose, and grace.*

Rom. xv. 16. . . . Προσφορα . . . ευπροσδεκτος,
 ηγιασμενη εν πνευματι αγιω.

*An offering acceptable, being
 sanctified by the Holy Ghost.*

XLV.

Of Faith in God, the first requisite.

Μονος δ' αποδοχης αξιος, ο αναθεις την ελπιδα
Θεω, και ως αιτιω της γενεσεως αυτης, και ως
ασιωη και αδιαφθορον ικανω μονω διαφυλαξαι.
*That man is only worthy of acceptation, who
places his hope in God, as the Author of his
being; and as the only one, who is able to keep
him free from sin and corruption.*¹

. ως δεον μηδενα νομιζεσθαι τοπαρπααν
ανθρωπον, ος αν μη επι Θεον ελπιζη.
*Nobody should be looked upon as at all human,
that does not place his trust in God.*²

Προς το Ον πρισιν . . . την βασιλιδα των αρετων.
*Faith in God, the most noble of all virtues.*³

Heb.

¹ De Præmiis, &c. V. ii. p. 410. l. 24.

² Ibid. l. 34.

³ De Abrahamo, V. ii. p. 39. l. 18.

Heb. xi. 6. Χωρις δε πισεως αδυνατον ευαρεσ-
τησαι.

*Without faith it is impossible to
please him.*

Mark xi. 22. Ὁ Ἰησους λεγει αυτοις, Εχετε πισιν
Θεο.

*Jesus answering faith unto
them, Have faith in God.*

Rom. iii. 28. Λογιζομεθα εν πισει δικαιοσθαι
ανθρωπον χωρις εργα νομ.

*Therefore we judge, that a man
is justified by faith without the
deeds of the law.*

Rom. v. 1. Δικαιωθεντες εν εκ πισεως, ειρηνην
εχομεν προς τον Θεον δια τα
Κυρια ημων Ιησυχ Χριστ.

*Therefore being justified by
faith, we have peace with God,
through our Lord Jesus Christ.*

XLVI.

Of the nature of Faith, and of it's very salutary consequences according to Philo.

In the Old Testament we find a belief of God, and a trust in his providence, with a submission to his divine will, continually recommended. But the duty of Faith, and the blessings, with which it is attended, were never so described, and enforced, as we find them to have been afterwards by the Evangelists and Apostles. These excellent persons have taught us, in what it consists, and the virtues, with which it should be accompanied; the peace also and comfort, with which it is attended here; and the everlasting happiness, which it will produce hereafter. This happiness depends on our Faith in Christ, THE WORD OF GOD: on him it is expressly founded. But concerning this we have no sure light afforded either from the
Law,

Law, or from the Prophets. From the sacred Writers afterwards we learn, that without faith, and faith in Christ — *αδυνατον ευαρεσνησαι (τω Θεω)* — *it is impossible to please God.*¹ By faith we are justified:² By faith sanctified:³ By faith made wise to salvation:⁴ Through faith we are saved:⁵ The propitiation for our sins obtained through faith.⁶ By this faith in Christ the disciples had power to cast out devils — *εξουσιαν εκβαλλειν τα δαιμονια.*⁷ — *Κυριε, και τα δαιμονια υποτασσεται ημιν εν τω ονοματι σου.* — *Lord, even the devils are subjeēt to us in thy name.*⁸ They were likewise enabled to improve themselves in all that was good; and to preserve themselves — *αγιος, και αμωμος, και ανεγκλητος* — *holy, unblameable, and unreproueable*, if they remained — *τη πισει τεθεμελιωμενοι* — *well esta-
blished*

¹ Heb. xi. 6.² Galat. ii. 16.³ Acts xxvi. 18.⁴ 2 Tim. iii. 15.⁵ Ephes. ii. 8.⁶ Rom. iii. 25.⁷ Mark iii. 15.⁸ Luke x. 17.

*blissed in faith.*¹ Whatever they asked in faith, and in the name of Christ, they were to obtain. Εαν εχητε πισιν παντα, ὅσα αν αιτησητε εν τη προσευχη, πισευοντες ληψεσθε. *If ye have faith all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*² Εαν τι αιτησητε εν τῷ ὀνοματι μου, εγω ποιησω. *If ye shall ask any thing in my name, I will do it.*³ St. Paul tells us—Εστι δε πισις ελπιζομενων ὑποσασις • πραγματος ελεγχος & βλεπομενων—*Now faith is the foundation of things hoped for, the evidence of things not seen.*⁴

When therefore I see Philo alluding to any of these doctrines, which were in a great degree unknown to the Jewish Church, and to which the Gentiles were quite strangers, I know no source, from which he could possibly obtain them, except from the first Christians of his time. His description of Faith is very remarkable.

Μονον

¹ Coloss. i. 22, 23.

² Matt. xxi. 22.

³ John xiv. 14.

⁴ Heb. xi. 1.

Μονον εν αψευδες και βεβαιον αγαθον η προς τον Θεον πισις. παρηγορημα βιε, πληρωμα χρησων ελπιδων. αφορια μεν κακων, αγαθων δε φορα. κακο-δαιμονιας¹ απογνωσις, ευσεβειας γνωσις. ευδαιμονιας κληρος, ψυχης εν απασι βελτιωσις, επερηρησμενης τω παντων αιτιω, και δυναμενω μεν παντα, βελομενω δε τα αριστα.

The only sure and wellfounded blessing, to which we can trust, is faith in God. It is the comfort of life, and comprehends every salutary hope. It is the diminution of evil, and productive of all good: the ruin of demoniacal influence,

¹ Some interpret κακοδαιμονια, *unhappiness*; and it is sometimes by the Author used in that acceptation. But as it is here contrasted with ευσεβειας γνωσις, I should think, that in this place it relates to foul illusions, and particularly to the influence of demons.

Aristophanes makes a person say to another, Τις αν εκ ηγοιτ' ειναι μανιαν; κακοδαιμονιαν τε ετι μαλλον; *Who would not think, that this was madness; or rather a diabolical frenzy?*

Plutus, v. 501.

In another place a man homourosly says — Μην ε κειλοφας, αλλ' ηρπακας. *You did not steal it: You only ran away with it.* The other answers — κακοδαιμονεις — You are frantick — Anglice — *The devil's in you.*

Plut. v. 372.

influence, and the promoter of true godliness. It affords a title to happiness, and is the improvement of the human soul; when the soul reposes itself, and confides, in the great Author of it's being; who can do all things, but wills only, and determines, what is best.¹

XLVII.

Of Repentance in consequence of Faith.

ΔΕΥΤΕΡΑΝ δ' ΕΧΕΙ ΤΑΞΙΝ, ΜΕΤΑ ΤΗΝ ΕΛΠΙΔΑ, ἢ ΕΠΙ
ΤΟΙΣ ἈΜΑΡΤΑΝΟΜΕΝΟΙΣ ΜΕΤΑΝΟΙΑ.²

The next duty in order after faith is repentance of our sins.

ΜΕΤΑ ΔΕ ΤΗΝ ΕΛΠΙΔΟΣ ΝΙΚΗΝ ΑΓΩΝ ΔΕΥΤΕΡΟΣ ΕΣΙΝ, ΕΝ
ᾧ ΜΕΤΑΝΟΙΑ ΑΓΩΝΙΖΕΤΑΙ.³

When we have gained hope, the next conflict, in which we are engaged, is to establish repentance.

Luke

¹ De Abrahamo, V. ii. p. 38. l. 49, &c.

² Ibid. V. ii. p. 3. l. 46.

³ De Præmiis et Pœnis, V. ii. p. 410. l. 36.

Luke xiii. 3. Ουχι, λεγω υμιν· αλλ' εαν μη μετανοητε, παντες ὡσαυτως απολεισθε.

I tell you nay: but except ye repent, ye shall all likewise perish.

Acts ii. 38. Μετανοησατε, και βαπτισθητω ἕκαστος υμων.

Repent, and be baptized every one of you.

Luke xxiv. 47. Εδει . . . κηρυχθηναι επι τῷ ονοματι αὐτῆ μετανοιαν και αφεσιν ἁμαρτιων εἰς παντα τα εθνη.

Repentance and remission of sins should be preached in his name among all nations.

Rom. ii. 4. Το χρησον τε Θεε εἰς μετανοιαν σε αγει.

The goodness of God leadeth thee to repentance.

XLVIII.

Of Righteousness and good works, the consequence of repentance.

Μετα δε τες της μετανοιας αγωνας τριτα αθλα τιθεται Δικαιοσυνης.¹

After repentance the third conflict is to maintain righteousness.

Μετα την ελπιδα δευτεραν εχει ταξιν μετανοια και Βελτιωσις· οθεν εξης αναγραφει τον απο χειρονος βιη προς τον αμεινονα μεταβαλοντα.²

After faith comes repentance and improvement; in consequence of which we read of persons, who from a bad life are converted to a better.

Acts xxvi. 20. . . . Εις πασαν τε την χωραν της Ιουδαιας, και τοις εθνεσιν, απηγ-
γελλον μετανοειν, και επισρεφειν
επι τον Θεον, αζια της μετανοιας
εργα πρασσοντας.

I shewed

¹ V. ii. p. 411. l. 36.

² Ibid. p. 3. l. 46.

I shewed throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance.

James ii. 18. Δείξον μοι την πίστιν σου ἐκ τῶν ἔργων σου.

Shew me thy faith by thy works.

James ii. 17. . . . ἡ πίστις, εἰ μὴ ἔργα ἔχη, νεκρά ἐστὶ καθ' ἑαυτήν.

Faith, if it hath not works, is of itself dead.

James ii. 24. Ὅρατε τοίνυν, ὅτι ἐξ ἔργων δικαιεῖται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.

Ye see then, how that by works a man is justified, and not by faith alone.

XLIX.

Of the mercies of the Saviour God, and of men's relation and affinity to the divine Word, through the goodness of God, upon their repentance, and good deeds, and confession of their sins.

Εαν μεντοι καταιδεσθεντες ὁλὴ ψυχὴ μεταβάλωσι, κακίσαντες μὲν αὐτὰς τῆς πλάνης, ἐξαγορευσαντες δὲ καὶ ὁμολογησαντες ὅσα ἡμάρτον καθ' αὐτὰς, διανοίᾳ κεκαθαρμένη τὸ πρῶτον εἰς τὸ τὴ συνειδότος ἀψευδὲς καὶ ἀνυπερβλόν, ἐπεὶ καὶ γλωττῇ, πρὸς βελτιώσιν τῶν ἀκκουτῶν, εὐμενείας τεύχονται τῆς ἐκ τῆ Σωτῆρος καὶ ἰλεώ Θεοῦ, τῷ γενεὶ τῶν ἀνθρώπων ἐξαιρετὸν παρὰσχομένῃ καὶ μεγίστην δῶρεαν, τὴν πρὸς τὸν αὐτὴ Λόγον συγγενείαν, ἀφ' ἧ καθαπερ ἀρχετύπον γέγονεν ὁ ἀνθρώπου νοῦς.¹

If then they have from their very souls a just contrition, and are changed, and have humbled themselves for their past errors, acknowledging

¹ De Execrationibus, V. ii. p. 435. l. 29.

knowledging and confessing their sins, having a conscience purified first in sincerity and truth to the power, who knows those sins, and afterwards by confession to those, who may be thereby edified; such persons shall find pardon from the Saviour and merciful God, and receive a most choice and great advantage, of being made like the Logos of God: who was originally the great arche-type, after which the soul of man was formed.

Rom. vi. 5. Εἰ γὰρ συμφυτοὶ γεγονάμεν τῷ ὁμοιωματὶ τῆς θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσομεθα. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

John xvii. 22. Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκας μοι, δέδωκα αὐτοῖς· ἵνα ὡσιν ἓν, καθὼς ἡμεῖς ἓν ἐσμεν. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί.

And the glory, which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me.

- 1 John iii. 2. Αγαπητοί, νυν τέκνα Θεοῦ ἐσμεν,
καὶ ὥπω ἐφανερωθῇ, τί ἐσομεθα.
Οἶδαμεν δὲ, ὅτι, ἐὰν φανερωθῇ,
ὅμοιοι αὐτῷ ἐσομεθα.

*Beloved, we be now the sons of
God; and it doth not yet ap-
pear, what we shall be: but
we know, that, when he shall
appear, we shall be like him.*

- 1 Cor. xv. 49. Καὶ καθὼς ἐφορεσαμεν τὴν εἰκόνα
τῆς χοϊκῆς, φορεσομεν καὶ τὴν εἰκόνα
τῆς ἐπερρανικῆς.

*And as we have borne the
image of the earthy, we shall
also bear the image of the
heavenly.*

L.

Man the Temple of God.

Philo speaks of persons truly virtuous and holy, as being the temples of God.

‘Ουτος (ὁ νῆς), ὡς φησιν ὁ προφητης τον Θεον
εμπεριπατειν, δια βασιλειῳ.

*God dwells, as saith the prophet, in the rational
part of man, the soul, as in a palace.*¹

Και γαρ εἰς τῷ Οντι βασιλειον και οίκος Θεῶν,
σοφῶς διανοια.

*For the palace and temple of the great self-
existing Deity is the intellectual portion of a
man of wisdom.*²

Ὁ Θεος νεων ἀξιοπρεπεστερον ἐπὶ γῆς ἔχ
εὔρε λογισμῶν.

*The Deity could never find upon earth a more
excellent temple, than the rational part of man.*³

Δυσ

¹ De Præmiis et Pœnis, V. ii. p. 428. l. 10.

² Ib. l. 12.

³ De Nobilitate, V. ii. p. 437. l. 11.

Δυο γὰρ . . . ἱερα Θεοῦ ἐν μὲν ἑδε ὁ κοσμος
 . . . ἑτερον δε λογικη ψυχη.

*There are two temples of God: one of which
 is this world; the other is the rational soul.*⁴

1 Cor. iii. 16. Ουκ οἰδατε, ὅτι ναος Θεοῦ ἐσε, καὶ
 το πνευμα τε Θεοῦ οἰκει ἐν ὑμῖν;
*Know ye not, that ye are the
 temple of God; and that the
 spirit of God dwelleth in you?*

2 Cor. vi. 16. Ὑμεῖς γὰρ ναος Θεοῦ ἐσε ζωντος.
*Ye are the temple of the living
 God.*

Eph. ii. 22. Ἐν ᾧ (Χριστῷ) καὶ ὑμεῖς συνοικο-
 δομεισθε εἰς κατοικητηριον τε Θεοῦ.
*In whom ye also are builded to-
 gether for an habitation of God.*

1 Pet. ii. 5. Καὶ αὐτοὶ ὡς λιθοὶ ζωντες οἰκοδο-
 μεισθε, οἶκος πνευματικος
 ἀνευεγκαι πνευματικας θυσιας.
*Ye also, as lively stones, are
 built up a spiritual house
 to offer up spiritual sacrifices.*

LI. HIS

⁴ De Somniis, V. i. p. 653. l. 22.

LI.

His account of the first created Man.

Philo mentions man as formed after the image of God — κατ' εἰκονα Θεοῦ; and that he was also to be esteemed the image of the Logos — ἀρχετυπον τῆς αἰτίας Λογῆ.¹

He styles the first man Adam, and says, that he was by God placed in Paradise; and that he was in a state of perfection and freedom — Εἰργασατο γὰρ αὐτον (ὁ Θεός) ἀφ' ἑαυτοῦ καὶ ἐλευθερον² — *For God created him to be at large without comptroll, in a state of full liberty.* But he disobeyed and was expelled; and forfeited his happiness.³ Here sin commenced; and a curse was hence entailed upon his posterity. He fell from his original brightness; and lost that likeness, which he before held, of the Deity, who formed him.

Τοιγαρὲν

¹ De Plantatione, V. i. p. 332. l. 38.

² Quod Deus fit immutab. V. i. p. 280. l. 7.

³ De Legum Alleg. V. i. p. 61. l. 38. p. 63. l. 10.

Τοιγαρὲν ἐκ ἀπώνατο¹ ἀπο τῆς λαμπρᾶς
 ευγενείας, ἐπαράτος γενομένος, καὶ τοῖς μετ' αὐτοῦ
 ἀρχὴ κακοδαιμονίας.²—Hence he enjoyed little
 advantage from his noble origin, having
 brought a curse upon himself, and being the
 author of unhappiness to all, who came after
 him.

Here we have a just account of the fall
 of man, and original sin, and it's fatal
 consequences to the world—Εφ' οἷς εἰκοτῶς
 θνήσκον αὐτ' ἀθανάτῃ βίον ἀνθυπηλλαζάτο³ —
*From this immortal state he was justly doomed
 to death, and made a perishable being.* After
 Philo has mentioned this inherent evil in
 the constitution of man, one would expect,
 that he would point out some remedy, some
 proper atonement, by which God's favour
 might be regained, and man justified in his
 sight. But, as we have seen, his recourse
 is only to confession, and repentance, and
 the blood of victims, which can never of
 themselves

¹ So the Editor very properly reads.

² De Nobilitate, V. ii. p. 440. l. 11. See note r.

³ Ibid. l. 37.

themselves be an adequate compensation for guilt. When a man has risen in rebellion against his prince, has infringed the most salutary laws, and been guilty of theft, murder, and accumulated wickedness, he may say, that he is sorry for it, and wishes it had not been done; and he may present a bull or a goat for the persons he has robbed or slain. But this will not suffice before an earthly president; much less before the great judge of the world, the God of all justice and truth. Something more was therefore requisite by way of pardon and atonement. Philo could not, from his situation, but know the great article of the Christian creed—*Salvation through Christ*; and that he was *the propitiation for sin*. He should also have known, that all the offerings of atonement, appointed by the law, were unavailing; and only figurative of the great atonement to come. His own Prophets had told him so; and their words had been fulfilled. He has however acknowledged some truths of great consequence, which are well worth our observation.

LII.

Of the Holy Spirit.

We have seen, that Philo entertained a very high opinion of the Logos, or Word of God ; and has fallen very little short of the truth. Whether he held the third person, the Spirit of God, in the same esteem, and had as just an idea of it, may demand some consideration. In his account of the creation, where it is said, that the Spirit of God moved upon the waters, he makes it only coeval with light, and describes it as nothing more than the element of air.¹ But in other places he affords a very different description. For when he speaks of this divine Spirit resting upon the Seventy Elders,² he describes it as infinite, and indivisible ; and styles it — πανσοφον Πνευμα³ — *the spirit of all wisdom*. He afterwards proceeds, and says,

Νυν

¹ De Mose, V. i. p. 6. l. 36. and p. 265. l. 31.

² Numb. xi. 17.

³ De Gigantibus, V. i. p. 266. l. 2.

Νυν δὲ τὸ ἐπ' αὐτῷ Πνεῦμα ἐστὶ τὸ σοφόν, τὸ
 Θεῖον, τὸ ἀτμήτον, τὸ ἀδιαίρετον, τὸ ἀξείον, τὸ
 πάντῃ δι' ἑλῶν ἐκπεπληρωμένον· ὅπερ ὠφέλεν,
 καὶ βλαπτέται, μεταδοθέν ἑτέρῳ, καὶ αὐτὸ πρὸς τὸ
 ἐλαττεῖται τὴν συνέσιν, καὶ ἐπιστήμην, καὶ σοφίαν.
 Διὸ δὴ πνεῦμα Θεῖον μένειν μὲν δυνατόν ἐν ψυχῇ,
 καταμένειν δὲ ἀδύνατον, ὥς εἰπομεν¹ — *Now*
this Spirit of God is a being of wisdom and
of a divine nature, indivisible, inseparable,
beautiful, in every respect throughout compleat.
When it profits, it is not impaired: when
given to another, it receives no loss in percep-
tion, knowledge, or wisdom. Wherefore this
divine Spirit, though it may reside in the human
soul, yet cannot remain continually, as I have
mentioned. He gives a reason for the Holy
Spirit not always abiding with men, on
account of their impurity — διὰ τὸ εἶναι αὐτοὺς
 σαρκῆς, μὴ δύνασθαι τὸ Θεῖον Πνεῦμα καταμεῖναι²
 — *The divine Spirit cannot dwell with them*
always, because they are carnal. But the
 most

¹ De Gigantibus, V. i. p. 266. l. 21.

² Ibid. l. 35.

most particular description of the Holy Spirit is to be found in his observations upon the words of Moses.¹ An account is there given of three Angels appearing to Abraham, which Philo mentions as the sacred Trias: and he describes the great reverence of the Patriarch at the sight of them—Και γαρ Αβρααμ, μετα σπεδῆς και ταχους και προθυμιας πασης ελθων, παρακελευεται τη αρετη Σαραι ἥνικα ὁ Θεος δορυφορημενος ὑπο δυνειν των ανωτατω Δυναμεων, αρχης τε αυ και αγαθοτητος, εἰς ων ὁ μεσος, τριττας φαντασιαις ενεργαζετο τη ὁρατικῇ ψυχῇ (τε Αβρααμ)—*For it was with great earnestness, expedition, and zeal, that Abraham went and gave directions to his wife Sarai—when God, escorted on each side by two Personages from on high, whose attributes were Power and Goodness, (the Divinity in the middle being in union with the other two) impressed a threefold appearance upon the soul of Abraham, who beheld them.*²

He has in some degree impaired these truths by his sophistry, which I pass over.

His

¹ Gen. c. xviii.

² De Sacrificiis, V. i. p. 173. l. 12.

His opinion is however plain, that the representation of these divine Personages, who attended upon the Deity, were two Powers from heaven, whom he distinguishes for their rule and dominion, as well as for their goodness. He farther adds—*εἰς ὧν ὁ μεσος*: by which to me it appears manifest, that he means the ¹unity of the third with the two preceding. And though he seems to give the supremacy to God, yet he speaks of them all three, as *απεριγραφοι*; by which is meant—*unlimited, infinite, consequently not to be circumscribed*—*ὧν ἕκαστη μεμετρηται μεν ὑδαμως • απεριγραφος γαρ ὁ Θεος, απεριγραφοι*

και

¹ Otherwise, to say that there were three persons, and that he in the middle was one of them, would appear idle, and unnecessary. His meaning may be known from a passage before quoted, concerning the Logos. *Ὁ δ' ὑπεραν τῶν Λογος θεος αὐτος εἰκὼν ὑπαρχὼν Θεοῦ, τῶν νοητῶν ἀπαξάπαντων ὁ πρῶτος, ὁ ἐγγυτάτω, μηδενος οὐτος μεθοριᾷ διασηματος, τῷ μόνῳ, ὁ ἐστὶν ἀψευδῶς, ἀφιδρυμενος.* De Profugis, V. i. p. 561. l. 16. *For the divine Logos, being the very Image of God, is above all other intellectual Beings whatever. And he is placed the nearest, without the least interval, to that great Monad, who can only be said truly to exist, and be self-existing.*

και αι Δυναμεις αυτε.¹ — He adds, that the whole was a mystery, which was not to be treated of lightly — *Και των τελειων μυσις γενομενη τελετων, μηδενι προχειρωσ εκλαλη τα θεια μυσηρια ταμιευομενη δ' αυτα, και εχεμυθουσα, εν απορρητω φυλαττη* — *For when a person has been, as it were² initiated, and partaken of these extraordinary mysteries, he should not be too forward to disclose such sacred articles; but like a good Steward preserve them in silence; and conceal them among the things, which ought not to be divulged.³* To the latter part I cannot by any means subscribe. Whatever divine Truth is afforded, we must admit it, and bear witness of it to the world. Although it contains something above human conception, still it must be admitted, if delivered from undoubted authority: otherwise we act contrary to reason, and to general practice. For we allow thousands of things,
for

¹ De Sacrificiis, V. i. p. 173. l. 18.

² He alludes to the mysteries of Greece, and to persons initiated in them; and makes use of their terms.

³ Ibid. l. 32.

for which we cannot account; and act, as if their properties were well known. We may therefore safely proclaim our faith, and maintain the doctrine afforded; though it may in some respects be above our apprehension.

CONCLUSION.

If then we admit these doctrines of Philo, and excuse his prejudices and misapplications, we shall find some wonderful truths afforded. And these could not be borrowed from his brethren, the Jews; for whatever knowledge they had of these mysteries, it was by no means adequate to the intelligence, which he has given. This must have been obtained from the source, to which I have referred it—from the fountain of all truth, the Gospel; and from those excellent persons, the immediate disciples of Christ, in whose time he lived; particularly from those, by whom some of the first churches were founded; and most particularly from
the

the founder of the church of Alexandria, where he resided. I must therefore repeat, what cannot be too often urged, that in him we read the sentiments of the most early Christians, and of the Apostles themselves.

Whence else could he have obtained so many terms, which bear such an analogy with the expressions and doctrines in the Apostolical Writings? Such are Ὑἱος Θεοῦ, Λογος πρωτογονος, πρεσβυτατος, αἰδιος, Λογος Αρχιερευς, μεσος, μεθοριος, ικετης τε θνητε, δημιουργος, Ποιμην της ιερας αγελης, Ὑπαρχος Θεοῦ, σφραγισ, εικων Θεοῦ, φως, πνευμα Θεοῦ, πνευμα πανσοφον. We read farther concerning Redemption, and — λυτρα και σωσρα — *the price and ransom for the soul*, αντι θανατε ζωην αιδιον, and νες ανθρωπε νας Θεοῦ. To these other instances might be added equally significant: few of which are to be found in the Greek Version, or in any Jewish doctrines, at least in the acceptation here given. They were obtained either from the conversation, or from the writings, of the first Christians; or rather from both.

A LIST OF SOME OF THE PARTICULAR
TERMS AND DOCTRINES FOUND IN PHILO.

1. The Logos is the Son of God.
2. The second divinity.
3. The first-begotten of God.
4. *Εἰκων*, or Image of God.
5. Superiour to angels.
6. Superiour to all things.
7. By whom the world was created.
8. Ἐπαρχος Θεῶν.
9. Φῶς Κόσμου, the Light of the world.
10. Who only can see God.
11. Who resides in God.
12. The most ancient of God's works.
13. Esteemed the same as God.
14. Αἰδῖος, Eternal.
15. Beholds all things: οὐκ ὁρᾷ οὐδὲν κενεῶν.
16. He supports the world.
17. Nearest to God without any separation.
18. Free from all taint of sin.
19. Who presides over the imperfect and weak.
20. The Logos, the Fountain of Wisdom.

21. A Messenger sent from God.
22. Ἰκετης, or Advocate for man.
23. He ordered and disposed all things.
24. The Shepherd of God's flock.
25. Of the power and royalty of the Logos.
26. The Physician, who heals all evil.
27. The (σφραγίς, or) seal of God.
28. The sure refuge of those, who seek him.
29. Of heavenly food distributed by the Logos equally to all, who seek it.
30. Of men's forsaking their sins, and obtaining spiritual freedom.
31. Of men's being freed by the Logos from all corruption.
32. The Logos mentioned by Philo not only as ὁ υἱὸς τοῦ Θεοῦ, but also — ἀγαπητὸν τέκνον — *his beloved Son*.
33. By what means a man may attain to spiritual happiness.
34. Of good men admitted to the assembly of persons made perfect, and free from corruption.
35. The just man advanced by the Logos to the presence of his Creator.
36. The Logos the true High Priest.

37. Λογος Αρχιερεως Μεθοριος — The Logos in his mediatorial capacity.
38. Concerning the six cities of refuge.
39. Philo's opinion concerning the death of the High Priest.
40. The necessity of a Redeemer and ransom for sin.
41. Of Philo's great mistake.
42. His expectation of the dispersed tribes returning.

Some other remarkable doctrines in Philo.

43. Of natural impurity to be cleansed away by God only.
44. Of our best works of themselves not acceptable.
45. Of Faith in God the first requisite in man.
46. Of the nature of Faith according to Philo.
47. Of Repentance in consequence of Faith.
48. Of good Works in consequence of repentance.

49. Of

49. Of men being made like to the divine Word by repentance and good deeds.
50. Men truly virtuous are the Temples of God.
51. Philo's account of the first man, and his disobedience.
52. Of the Holy Spirit, and sacred Trias.



OF THE MANNA, OR FOOD FROM HEAVEN.



The account given by Philo of the manna, mentioned by Moses,¹ is extraordinary. Our Saviour, the Word of God, has taken notice of it, as a type of himself, and endeavoured to explain to the Jews, what was the latent meaning. *I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread, which cometh down from heaven; that a man may*

¹ Exodus xvi. 15.

*may eat thereof, and not die. I am the living bread, which came down from heaven. If a man eat of this bread, he shall live for ever : and the bread, that I will give, is my flesh ; which I will give for the life of the world.*¹

Philo speaks of it in the same mysterious, but significant, manner—*Ουτος εστιν ο αρτος, η τροφη, ην εδωκεν ο Θεος τη ψυχη προσενεγκασθαι, το εαυτε ρημα, και τον εαυτε Λογον*—*This is the bread, that nourishment, which God appointed to be applied to the soul of man, even his doctrine, and his word.*²

Ο μιν γαρ (ανθρωπος) τας οφεις ανατεινει προς αιθερα, αφορων το Μαννα, τον θειον Λογον, την ερανιων φιλοθεαμονος ψυχης αφθαρτον τροφην. *Man lifts his eyes to heaven, and beholds the manna, which is a type of the Logos, or Word of God ; and which affords heavenly, and immortal, nutriment to the intelligent soul.*³

ΕΤΙ

¹ John vi. 48, &c.

² De Leg. Alleg. V. i. p. 121. l. 26.

³ Quis Rer. Divin. Hæres, V. i. p. 484. l. 3.

Ετι τοινυν την υρανιον τροφην ψυχης, ἣν καλεῖ Μαννα, διανεμει πασι τοις χρησομενοις Λογος Θεος ἐξ ἰσθ. *Besides, this heavenly food of the soul, called manna, is distributed equally to all, who will make a good use of it, by the Logos, or Holy Word of God.*¹

Ὅρας της ψυχης τροφην δια εσι; Λογος Θεος συνεχης. *Do you then see, what is meant by this nutriment of the soul, manna? Even the never-failing Word of God*² — Τετο το ῥημα, ἃ συνεταξε Κυριος — *It is the doctrine, or word ordained by the Lord.*³

Την τροφην ταυτην ἑτερωθι καλεῖ Μαννα, τον πρεσβυτατον των οντων Λογον Θεον. *This heavenly food he elsewhere calls Manna; the same figuratively, as the first of all beings, the divine Logos, or Word.*⁴

Observations

¹ Quis Rer. Div. Hæres, V. i. p. 499. l. 44.

² De Leg. Alleg. V. i. p. 120. l. 34.

³ Ibid. l. 33. and De Profugis, V. i. p. 566. l. 22.

⁴ De Deter. Potiori Infid. V. i. p. 213. l. 45.

OBSERVATIONS UPON THE OPINION OF
PHILO.

We find, that Philo explains the purport of this heavenly Manna, by saying it was Bread — ὁὗτος ἐστὶν ὁ ἄρτος τροφή — And this bread, he says, is that divine food, which God hath sent for the nourishment of the human soul, even — τοῖς ἑαυτῶν ῥήμα, καὶ τοῖς ἑαυτῶν Λόγον — *his divine doctrine, and his Λόγος, — or Word.* It is represented, as — ψυχῆς τὴν ἀφθάρτον τροφήν — *the incorruptible food of the soul*; which — Λόγος Θεὸς διανεμεῖ πᾶσι ἐξ ἰσῶς — *the heavenly Logos distributes impartially to all.* He in another place tells us in like manner, that it was not only a doctrine, but also a person, that was alluded to under this symbol of bread, and heavenly food — Μαννα τον πρεσβυτάτου των οὐτων Λόγον Θεον — By this Manna was signified *the most ancient of beings, the sacred Logos*: whom he elsewhere has styled — ὁ δευτερος Θεος — *the second Divinity.*

Such is the solution of the mystery concerning the heavenly bread, the food of the soul, which was afforded to the Israelites in the wilderness. From this interpretation, I think, it is manifest, that he was beholden to the account given of our Saviour's words by some of the Disciples, and Apostles; the same, which occurs in ¹ St. John, chap. vi. The correspondence of sentiment seems to evince it; however he may in some respects have varied from the true scope of the doctrine. The following extracts will perhaps illustrate, what I say; and shew, that

Philo

¹ It may possibly be doubted, whether Philo had this account from the Gospel of St. John, as he might not perhaps live long enough to have seen it. But though this doctrine is only transmitted to us by St. John, yet we must not imagine, that it was known to him only. They are the words of Christ, which he spake openly; and which must have been known to all, who heard him. And whoever applied to his Disciples and Apostles, might easily be acquainted with them. Philo perhaps had them from St. Mark. St. John's Gospel was written before the destruction of Jerusalem; at which time Philo was probably about sixty-eight years old: and he speaks of himself, as living to be old and grey. It is therefore not impossible, but that he might have seen even the Gospel of St. John.

Philo came very near the mark, when he called Manna — της ψυχης ερανιον, αφθαρτον τροφην — *the heavenly, incorruptible, and everlasting food of the soul, the bread from above.*

THE WORDS, AS WE FIND THEM IN THE
GOSPEL OF ST. JOHN VI. 48.

Εγω ειμι ὁ αρτος της ζωης. Ὅι πατερες ὑμων
εφαγον το μαννα εν τη ερημῳ, και απεθανον.
Ουτος εστιν ὁ αρτος ὁ εκ τε ερανου καταβαινων, ἵνα
τις εξ αυτου φαγη, και μη αποθανη. Εγω ειμι ὁ
αρτος, ὁ ζων, ὁ εκ τε ερανου καταβας. John
vi. 48, &c.

Ουτος εστιν ὁ αρτος, ὁ εκ τε ερανου καταβας· ο
καθως εφαγον οἱ πατερες ὑμων το μαννα, και
απεθανον. Ὁ τρωγων τετον τον αρτον ζησεται εις
τον αιωνα. V. 58.

Εργαζεσθε μη την βρωσιν την απολλυμενην,
αλλα την βρωσιν την μενεσαν εις ζωην αιωνιον, ἣν
ὁ υἱος τε ανθρωπου ὑμιν δωσει. V. 27.

“ I am the bread of life.

“ Your fathers did eat manna in the wilderness, and are dead.

“ This is the bread, which cometh down from heaven; that a man may eat thereof, and not die.

“ I am the living bread, which came down from heaven.

“ This is the bread, which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

“ Labour not for the meat, which perisheth; but for that meat, which endureth to everlasting life; which the son of man shall give unto you.”

THE DIFFERENCE BETWEEN THE DOCTRINES OF THE APOSTLES AND OF PHILO BRIEFLY STATED.

It is manifest, that Philo entertained the same high opinion of the second Person, the *δεύτερος Θεός*, as the Apostles, and Disciples of Christ, and allows him the same attributes. His only failing is, in not allowing, that the Logos appeared in the flesh, and consequently had two natures, a divine and human, and two characters, which should not be confounded. But Philo takes all the attributes of each character, and adapts them to one only. Hence he makes the Logos, not only the Image of God, and the Creator of the world; but also the Mediator and Redeemer of mankind, by whom the ransom for sin, and price of redemption, were paid: the same, who afforded heavenly food to the soul, and who was the Shepherd of God's chosen flock. Lastly, he supposes him to have been the great High Priest, by whom intercession was made, and sin

o 3

expiated;

expiated; and of whom Aaron with his censer was a type. He therefore, as we have seen, tells us — Λεγομεν εν Αρχιερεα εκ ανθρωπον, αλλα Λογον Θειον ειναι — and adds — παντων αδικηματων αμετοχον — *I maintain, that this High Priest is not a man, but the divine Word of God, the Logos, and that he is free from all sin.* But he would more truly have expressed this doctrine by saying, Λεγομεν εν τον Αρχιερεα ε κυριως τον Λογον Θειον ειναι, αλλα Χριστον Ιησεν, τον υιον τε ανθρωπου, και τον Θεανθρωπον, παντων αδικηματων αμετοχον. *I say then, that this High Priest (of whom Aaron is represented as a type) was not properly the divine Logos, but Christ Jesus, the Son of man, both God and man, who did no sin; but sinless, as he was, died for the sins of the world. The whole character of our Saviour is admitted by Philo, but transposed, and misapplied.*

THE GREAT CONSEQUENCE OF THE
EVIDENCE AFFORDED BY PHILO.

I have shewn, that Philo was probably born about the time of our Saviour's coming into the world. It is certain, that about eight years after the death of Christ he was sent from Alexandria ambassador to Rome; and survived to the time of Nero. I repeat this once for all to prove, that he had opportunities of seeing, and conversing with some of the first disciples of the Apostles, and even with the Apostles themselves. We may go so far as to conceive from his time of life and situation, (for he was born at Jerusalem) that he might have had a sight of their great Master. I should judge from many articles in his writings, that he was not unacquainted with the three first Gospels: and he either borrowed from them, or was obliged for much knowledge to the Christians of his time. It is not improbable, but

that he had access to both. Hence his evidence in respect to many great and important articles is of much consequence : for he speaks the language of the Apostles, and of the first teachers in the Church. The testimony of the first Greek Fathers has always been esteemed of great weight. But the evidence of Philo is attended with more efficacy, as well as certainty. For he was more early, than they, by many years ; and lived, and wrote many of his Treatises, before any errors had crept into the infant Church. And as he was no friend to Christianity, he could have no prejudices in favour of it : and we have seen, that those articles, which he has copied, and which have been produced, are agreeable to the doctrines of the Apostles, excepting only some misapplications, of which mention has been made. Hence we cannot have a more satisfactory proof of the purport of those doctrines, with the truth and sublimity of which he was captivated, and which he adopted for his own. We receive them through his hands, as we do the light of the sun

fun reflected from a mirror — though not so copious, nor so powerful, as from the original; yet very genuine, and sufficient to shew the fountain of light, from which they are derived.

CONCLUSION.

Let me then conclude in the words of the Apostle St. Paul, when he gave some very significant advice to the people and Church at Colosse.¹

Περιπατησαι ὑμας ἀξίως τῆ Κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντί ἐργῶ ἀγαθῶ καρποφοροῦντες καὶ αὐξανομένοι Εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τῆ κληρῶ των ἁγίων ἐν τῷ φωτί. Ὃς ἐρῆυσάτο ἡμᾶς ἐκ τῆς ἐξουσίας τῆ σκοτῆς, καὶ μετέστησεν εἰς τὴν βασιλείαν τῆ υἱῆς τῆς ἀγάπης αὐτοῦ. ἐν ᾧ ἐχομεν τὴν ἀπολυτρώσιν διὰ τῆ αἱματος αὐτοῦ, τὴν ἀφεσιν των ἁμαρτιῶν. Ὃς ἐστὶν εἰκὼν τῆ Θεοῦ τῆ ἀοράτου, πρωτοτοκος

¹ Coloss. i. 10—&c.

¹ πρωτοτοκος πασης κτισεως. Ὅτι ἐν αὐτῷ ἐκτισθῇ
 τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς
 γῆς, τὰ ὄρατα, καὶ τὰ ἀόρατα, εἴτε θρόνοι,
 εἴτε κυριοτήτες, εἴτε ἀρχαί, εἴτε ἐξουσίαι. Τὰ
 πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἐκτίσται. Καὶ
 αὐτὸς ἐστὶ πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ
 συνεστηκε. Καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος
 τῆς Ἐκκλησίας, ὃς ἐστὶν ἀρχὴ, πρωτοτοκος ἐκ τῶν
 νεκρῶν, ἵνα γενηταί ἐν πάσιν αὐτὸς πρωτεύων.
 Ὅτι ἐν αὐτῷ εὐδόκησε παντὸ ² πληρωμα κατοί-
 κησαι.

“ 11. That

¹ I am persuaded, from some expressions, of which the Apostle makes use, that in this very particular description of the Second Person, he had an eye to the Jewish Platonists, and their opinions, which he here obviates. And I am equally persuaded from the opinions of Philo, and the terms, in which they are couched, that he had seen St. Paul's Epistles, especially that to the Colossians, from which this abstract is made. A great part he adopted: and it would have been well, if he had copied the whole.

² A particular term of the Platonick Jews, by which they understood and comprehended the whole hierarchy of heaven, and sometimes the whole sensible and intellectual world.

“ 11. That we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

“ 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

“ 13. Who hath delivered us from the power of darknes; and hath translated us into the kingdom of his dear Son.

“ 14. In whom we have redemption through his blood, even the forgiveness of sins.

“ 15. Who is the image of the invifible God; the first-born of every creature.

“ 16. For by him were all things created, that are in heaven, and that are in earth, vifible and invifible: whether they be

be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

“ 17. And he is before all things; and by him all things consist.

“ 18. And he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

“ 19. For it pleased the Father, that in him should all fulness dwell.”



THE SENTIMENTS OF DR. ALLIX
CONSIDERED.

Since I wrote this Treatise I have found, that, what has been said by the learned Editor of Philo, concerning the birth, and age, of his Author, is entirely taken from that work of Dr. Allix, called “The Judgement of the ancient Jewish Church against the Unitarians.” I am obliged to differ from this very respectable Writer, as I have before from the Editor above-mentioned, who borrowed so largely from him. His endeavour is to make Philo very much advanced in years in the reign of Caligula : which is the very time, as Photius¹ tells us, when he was in his prime. But to this point I have said so much, that there will be no occasion to make any addition. He allows, that Philo could not have borrowed his opinions from Plato, nor have obtained them from reason : for they were beyond the wisdom of unassisted Man. He
therefore

¹ C. cv. p. 278. l. 29. Εν τοῖς χρόνοις (Φιλων) ηγεμασ-
τε τῆ Γαλιλαίας καὶ Καίσαρος.

therefore concludes, that they were derived to him from the Jews; and tries to prove, that they were fully possessed of this treasure of knowledge. He cannot believe, that Philo had access to any of the Apostles or first Christians on account of his great age: for he supposes him to have been seventy years old at the time of his ¹embassy. But
I have

¹ The Author's mode of argument.

“ Josephus in his *Antiquities* Lib. xviii. c. 10. assures us, that Philo was the chief, and most considerable of the Jews employed by those of Alexandria in the Embassy to Caligula. This man, saith he, eminent among those of his nation, appeared before Caligula his death, which was A.U.C. 793. that is to say, in the fortieth year of our Lord. Now Philo, in the history of his legation to Caligula, says of himself, that he was at that time all grey with age, that is 70 years old, according to the Jewish notion of a man with grey hair, *Pirke Avoth*. c. 5. Suppose then, that he was 70 years old, when he appeared before Caligula, it follows, that he was born in the year of Rome 723. Suppose also, that he began to write at 30 years old, it will fall in with the year of Rome 753: that is to say, 30 years before Christ preached in Judea. For Jesus Christ began not to preach till the year of Rome 783.” Dr. Allix. p. 80.

The whole of this depends upon one article taken for granted, that Philo was 70 years old, when he went upon this Embassy: for which there is not the least foundation.

I have shewn before, that almost every page in the Treatise, upon which he founds his argument, evinces the contrary.

Another reason urged by him to prove, that Philo was not beholden to Christians, is, because he never mentions the name of Christ. But why is this to be wondered at, if, after all that he borrowed, he continued still a Jew? It should be considered, that though he was of that race, he never once introduces the name of Jehovah, nor of the Messiah, who about that time was much expected by the Jews. Nor does he take notice of several books, or writers, of the Old Testament. When he went first to Rome, it was to obviate all the calumnies, with which Apion of Egypt had loaded the Jewish Nation. Yet in the history of that transaction he never once mentions his name. We cannot therefore trust to inferences made from the silence of Philo. Justus Tiberienfis was of Galilee, and in the time of our Saviour; and yet made no mention of Christ or Christianity.

In

In consequence of this original mistake about the age of Philo, Dr. Allix proceeds throughout to shew, that all these weighty truths, found in this Author, were obtained from his brethren the Jews, and are to be seen in their Misna, Targums, and other books. In consequence of this he appeals continually to the compilers of those Writings to prove, that they held the same opinions. But though he quotes largely from his extensive learning; yet there are many great truths in Philo, neither mentioned by that Author, nor to be found among those Writers. Besides, the appeal is not well directed, and of little moment. For almost every 'Paraphrase together with
the

¹ The most early of these Writings is the Chaldee Paraphrase of Onkelos, and the next is the Targum of Jonathan; which are supposed to have been composed a few years before Christ. But this rests merely upon Jewish Traditions; which are not all uniform, and therefore very doubtful. The other Talmudim were much later. Anno a Templi Secundi incendio cxx — Misna. Anno ccc — Talmud Hierosolymitanum. — Anno denique ccccxvi — Talmud Babylonicum. Galatini. l. 1. c. v. p. 13. See also Walton's Polyglott. Prolegomena p. 82, 83.

the Gemara, Misna, Talmuds, and Targums, by whomsoever written, and under whatever denomination, was later than Philo. He was in great estimation, and they might copy from him; but he could not well borrow from them. With some truths of consequence, and to the present purpose, the Jews were certainly acquainted. They are to be found in their Sacred Writings. But there are others of equal moment, which could only be known by a later Revelation. These to a great amount are to be found in Philo. As to the objection, that he could not have had any intercourse with St. Mark, or with any of the Disciples of Christ, on account of his early time of life, it has been shewn from his own evidence to have been an ill-grounded notion.



A P P E N D I X

TO

P H I L O.



P A R T III.

SOME OBSERVATIONS UPON PART OF
A TREATISE WRITTEN BY THE
REV. CHARLES HAWTREY, M.A.¹

I HAVE, and I think very justly, recommended this Treatise.² But there is one part, in which I cannot agree with the Author. He there tries to prove, that Christ in his state of manhood was the original Son of God; and that the Logos, or Word, antecedently was not his Son. He accordingly says, “ Therefore it appears to be

¹ This Treatise is entitled *Θεολογικὴ τῆς καινῆς διαθήκης*, and was published in 1794.

² In p. 57 of this work.

be the exprefs doctrine of the Evangelifts, however it may have been overlooked, that the filiation confifted, and confifted only, in the Word's becoming flefh."¹ Again — " The Logos, alfo, in uniting himfelf with man's nature became the Son of God ;²" and was not the Son of God, as it is intimated, prior to that union. For the Author had faid before, (p. 40.) " That in the birth of the Logos, in the union with the σαρκὶς ἀνθρώπου, confifted the filiation."

According to this doctrine, the Divine Λόγος, or Word of God, muft not be efteemed the Son of God, till his appearance upon earth.

But how can we reconcile this with the various paffages in the facred Writers, wherein the contrary feems to be maintained? It is faid — that *God ſent his only-begotten Son into the world, that we might*
live

¹ P. 41.

² Ibid.

*live by him.*¹ If he was the only-begotten Son of God, when he was sent, he must have been in that character, before he arrived; and his filiation was antecedent to his appearance upon earth.

It is said again—*And we have seen, and do testify, that the Father sent the Son to be the Saviour of the World.*² I must therefore repeat the same argument—If the Son of God was appointed, and sent, for a particular purpose, he must have existed in that character, before that purpose took place. Whoever is sent, must be antecedent to the sending; as appears from the words of our Saviour himself—*I proceeded forth, and came from God: neither came I of myself: but he sent me.*³ And who was the person sent? We have seen before, that it was the *Son* of God by his proceeding from

¹ 1 John iv. 9.

² Ibid. iv. 14.

³ John viii. 42.

from *the Father*. The passages in Scripture to this purpose are many. *God sent his Son in the likeness of sinful flesh*;¹ that is, in a new character. It is plainly intimated, that there was a time, when the Son was not in the flesh; but a divine Person without any thing human. There is a remarkable instance in St. John,² where he mentions, that they beheld *the glory of Christ*; and he illustrates this by repeating the word *glory*, and saying, *as of the only-begotten Son of the Father*. The glory of Christ, we find, was like that of the only Son of God. Christ therefore in the flesh was far posteriour to the Personage, to whom he is likened. His appearance was such, as one would expect from the Logos, with whom he was united; whose brightness he participated, as far as flesh and blood could partake. When it is said —³ *All things, that the Father hath, are mine* —⁴ *And now, O Father, glorify thou me,*
with

¹ Rom. viii. 3.² John i. 14.³ John xvi. 15.⁴ Ibid. xvii. 5.

with thine own self with the glory, which I had with thee before the world was—can we suppose, that this paternity is to be dated from Christ at Bethlehem, or Nazareth; or that it is to be limited to the age of Augustus? As it was given by the Father before the creation, and the gift was to the Son, the filiation must have commenced at that early season, when the Logos proceeded from the Father; and being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.¹

¹ Philip. ii. 6, 7.

OF OUR SAVIOUR BEGOTTEN BEFORE ALL
WORLDS.

The Author says in page 43, “ I do not see, how the γεννηθεντα προ παντων των αιωνων (*begotten before all worlds*) is to be supported by any thing in the New Testament.” This seems extraordinary; because it is said, that Christ, in his divine character, was—πρωτοτοκος πασης κτισεως¹—*the first-born of every creature*; and antecedent to all worlds: for by him they were made.² He is also styled μονογενης, or *only-begotten-Son*. But Adam is called by St. Luke, iii. 38. the Son of God. Therefore this title of Son cannot be attributed to Christ solely in his state of humanity: for there were others, as men, so called before him. It relates to the only-begotten before all worlds. If therefore Christ in the flesh is ever alluded to, as the first-begotten, or only-begotten, of God, it arises merely from his intimate union with the Logos, to whom this Title primarily belonged.

The

¹ Coloss. i. 15.

Heb. i. 2.

The learned Author is sensible, that the passage in Colossians i. 15. makes against his opinion: and he accordingly says in the Appendix, p. 184, that “ the words *μονογενης* and *πρωτοτοκος* are never any where in Scripture applied to the *Λογος*, but solely to the *υἱος*.” But if the Logos and the Son are the same, the objection amounts to nothing. But how can—*πρωτοτοκος πασης κτισεως*—*the first-born of every creature*—be a character ascribed solely to Christ in the flesh; who was thus manifested so long after that creation, in which he had been the great agent?

The Author still strives to rid himself of the difficulty, by supposing, that *πρωτοτοκος*, or *first-born*, signifies here *the pre-eminence*, but not the *priority of his birth*, p. 185. But the word *πρωτοτοκος* can be made to signify nothing more, nor less, than *first-begotten*, or first-produced. And when it is said of a person, that he was not only first-begotten, but begotten before all created things, it must relate to priority of existence,

as

as well as to pre-eminence. There is no evading the force of the Apostle's words.

But the Author adds: "If it signifies priority in point of time, or of existence, will it not be to blend Jesus Christ with the mass of creation? to make him thereby the first created of the works of God?" Answer. The Author seems to suspect, that there is great uncertainty in his arguments: and he therefore tries to force us into his opinion by the dread of the consequences. But the alarm is vain: and no such consequences ensue. He should recollect, that the Logos, or Word of God, was not created. He was the instrument of the Deity, δι' ἑ καὶ τῆς αἰωνας ἐποίησεν.¹ He produced all things both *visible*, and *invisible*. Why is it imagined, that this all-productive power must necessarily be blended with the works of his own hands? How does his priority connect him with any subsequent matter or Being? He proceeded from the Father; but we must not from hence suppose, that he was first created, or created at all. The
 Author

¹ Heb. i. 2.

Author does not reflect, that the Word was united with the Deity only, and not with any finite or perishable Being, at this creation. He was not created, but begotten. Surely this is *προς κεντρα λακτιζειν*.

The Author goes great lengths towards his conclusion, in order to support his favourite notion. He accordingly says — p. 184 — “ If the terms first-begotten, or only-begotten, had in Scripture been applied to the *Λογος*, the doctrine of Arius, I apprehend, ought not to have been objected to.” This is surely said with too little caution. In the next page he gives a reason for his opinion, which is of a dangerous tendency. “ *The doctrine of the eternal generation, if I may be permitted to speak my own opinion of it, strongly favours the cause of Arianism.*” In respect to eternal generation I can say nothing; as there is no such doctrine in Scripture: nor could I ever comprehend the notion. It seems to be an expedient devised to obviate some fancied difficulties. But suppose we were to grant, that such a generation

generation has subsisted, how does it at all favour Arianism; in opposition to which it seems to have been introduced? He tells us by an hypothesis — “ For, *if* it is true, then Christ was always, as being a Son, subordinate to the Father,” &c. But why is it supposed to be true, that, by being styled a Son, he is subordinate, or in subjection? This however is more than once maintained: and it is accordingly said, that “ filiation implies inferiority.” But in this notion, I fear, that the Author attends more to words, than to things. It is true, in this world a helpless child from it’s birth depends upon it’s parents from it’s debility, and the nature of it’s existence; and is for a long time in subservience towards them. But we must not suppose, that this prevails in heaven. For between the birth of a child and the production of the Logos there is not the least analogy. Therefore no just comparison can be made between the relation of the Logos to the Father, and their union; and the relation of a child to it’s earthly parent, where there is no union, nor bodily connexion.

THE AUTHOR SEEMS TO RUIN HIS OWN
PURPOSE.

The Author through his whole Treatise has been trying, with much learning, and very successfully, to prove the union, and unity of the Godhead, and at the same time the divinity of the Logos. But all this, he thinks, must be given up, if we admit, that the original Logos, or Word, was the Son of God. As if these approved doctrines could be set aside by a name, or title, or a mode of description. When we are told by the Evangelist—*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, &c*—if after this he is called *the Son of God; his first-begotten; his only-begotten*; wherein do we find any inconsistency? And if there be any seeming difficulty arising from our prejudices, yet how can it make void those plain, and essential, truths above? We may therefore allow Christ in his divine nature to be the Son of God, and be far removed from the notions of Arius. We need not be under any apprehensions on that account.

SOME PASSAGES OUT OF MANY IN THE
NEW TESTAMENT RELATING TO THE
SECOND PERSON, WHICH DESERVE
TO BE COLLATED AND WELL
CONSIDERED.

He that sent me is with me, the Father.¹

Neither came I of myself: but he sent me.²

*And we know, that the Son of God is come,
and hath given us understanding, that we may
know him, that is true: and we are in him
which is true, even in his Son Jesus Christ.
This is the true God, and eternal life.³*

*For unto which of the angels said he at any
time, Thou art my Son, this day have I begotten
thee.⁴*

And

¹ John viii. 29.

² Ibid. viii. 42.

³ 1 John v. 20.

⁴ Heb. i. 5.

And again when he (or, when he again) bringeth his first-begotten into the world—&c.¹

For God sent not his Son into the world to condemn it; but that the world through him might be saved.²

In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.³

Herein is love. Not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins.⁴

From these passages it appears to me plain, that the Son of God, the only-begotten, and first-begotten of the Father, came from one place to another; from a state of glory before the worlds to a state of humiliation and subordination upon earth.

Saint

¹ Heb i. 6.

² John iii. 17.

³ 1 John iv. 9.

⁴ 1 John iv. 10.

Saint Paul, speaking of the insufficiency of the law, tells us, that this failure was made up in Christ. — *For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*¹

We find, that Christ in the flesh was only a likeness of the Son of God, who was sent from heaven. — *Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.*² The Son of God therefore was in the form of God, before he took upon him the likeness of man — that is, before he was either sent, or came; before he was conceived, and took flesh. *For God so loved the world, that he sent his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*³

The

¹ Rom. viii. 3.

² Philip. ii. 6, 7.

³ John iii. 16.

*The Father sent the Son to be the Saviour of the world.*¹

*For this purpose the Son of God was manifested (made known to mankind), that he might destroy the works of the devil.*² By these words we may be assured, that he was prior to his manifestation.³

Our Saviour is very copious upon this subject, when he is trying to enforce upon the Jews, that he was the Son of God, and came down from heaven, and was in unity with the Father. *I am not alone, but I and the Father, that sent me.—Ye neither know me, nor my Father: if ye had known me, ye would*

¹ 1 John iv. 14.

² Ibid. iii. 8.

³ Our Saviour does not merely say, that he was born, raised, appointed, and introduced into the world, like other men; but intimates plainly, that he was antecedently sent: and his commission must have been before his appearance. It is said, that God sent his servants, prophets, and messengers; Moses, Aaron, Elijah, and others. But they all existed, before they received the order; and the execution was after the mandate.

would have known my Father also.—I speak to the world those things, which I have heard of him. The Jews seem to intimate, that they were sons of God through Abraham. Our Saviour answers, *I know, that ye are Abraham's seed.*—*I speak that which I have seen with my Father; and ye do that which ye have seen with your Father.*—*They answered and said unto him, Abraham is our Father.*—*We be not born of fornication: we have one Father, even God.* Jesus said unto them, *If God were your father, you would love me; for I proceeded forth, and came from God, (that is, from God, my Father :) neither came I of myself, but he sent me. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.*¹

If he came originally from his Father, when he was sent, he must have been the Son of God, before his descent upon earth and appearance in the flesh. The filiation therefore could not have commenced at that time, when he was made man.

We

¹ John viii. 16. 19, &c. and xvi. 28.

We see in the above passages, that our Saviour acknowledges himself expressly to be the Son of God: and he in other places affords repeated intimations of it. The people also from his wonderful works continually gave him that title; which he uniformly accepted and admitted. He speaks of himself likewise as the son of man, even when he is mentioning his divine nature, and his abode with the Father. This may be seen in the following words. *And no man hath ascended up to heaven, but he that came down from heaven; even the son of man, which is in heaven.*¹—This may be rendered paraphrastically in the following manner. “No man, excepting myself, (whom I call the son of man) hath ever visited the realms of glory. For I came down from thence; and at the same time, in respect to my divine nature, am in heaven at this time.”²

NOTHING

¹ 1 John iii. 13.

² See also John vi. 37, 38, 44.

NOTHING IN THE DOCTRINE REPUGNANT
TO REASON.

I am persuaded, and have for a long time been of the opinion, that this doctrine, though abstruse and a mystery, may, from the evidence of Scripture, be shewn to be perfectly consonant to reason, and by no means incomprehensible. In what manner the operation was effected, may surpass human apprehension; but the great work itself, as described by the sacred Writers, is, I think, without difficulty to be apprehended.

I believe therefore, that there is one God from everlasting to everlasting, that is, of endless duration, without beginning or end; from whom all things proceeded. This is past my comprehension; because I cannot grasp eternity, nor have a precise knowledge of any thing infinite. But my reason tells me most assuredly, that there
must

must have been something through all boundless duration. For (as I have elsewhere said) if there had been originally nothing, there could have been no produce; no derivative either good or evil. Nothing could have been effected, if there were no efficient cause: for an effect without a cause cannot be conceived. Being cannot proceed from non-entity.

There must therefore have been an original power, without beginning or end; which was the cause of all other beings. The first production of the most High was his Son; who proceeded from him, and who partakes of the divine nature; and is styled the first-begotten of God, and of all creation. By him all things were made, that were made: all subsequent beings were the work of his hands, and testify his divine wisdom. Was then the second person co-existent with the Deity? Certainly in respect to essence, though not as to personality. For this essence, which he had as Son, was of the same spiritual and eternal substance as

the Father's, before the personality commenced. Was then this personality produced in time? Undoubtedly: for whatever is effected, must be brought about in time. Some antecedent power must produce it. However difficult it may appear to man's limited apprehension, every effect, however remote, must have a boundless duration each way, both before, and after. An eternity must have passed; and an eternity must ensue. Is not then the Logos to be esteemed eternal? Not in respect to personality: for that modification took place only before creation. But the essence, from which he proceeded, was certainly eternal. He is eternal from his participation of the divine nature, which had no beginning.

Here I am obliged to differ from Dr. Eveleigh in his excellent Discourse upon this subject, where he introduces the following words of our Saviour.¹ *And now, O Father, glorify me with thine ownself, with*
the

¹ See two Sermons published by him in 1791. P. 11.

the glory I had with thee before the world began. Upon which it is said, His existing as God with God, is here called the glory, which he had with the Father: and the time, when he had this glory, instead of—*in the beginning*, is said to have been—*before the world was.* Both are expressions of the same extent: both imply from eternity. He had before (page 10) said very truly, that the divine nature was eternally possessed by the Son. I do not dissent in respect to the purport, of what is here ultimately maintained: for we both strive to shew, that Christ, as begotten of God, was in respect to his divine essence eternal. I only presume to differ in respect to the words, and the argument, by which it is explained. For I know not how to agree in respect to personality, that *in the beginning*, and *before the world was*, imply eternity. On the contrary, they appear to me to relate to a particular time; however remote that time may have been. In consequence of this, the Son of God, and only-begotten of his Father, though of the same substance with
the

the Father, was produced at a particular period, and the personality had a commencement. And I think, many errors and fatal disputes have ensued from this truth not being properly observed. I therefore repeat, that this modification of the divine nature was not, nor could be, from all eternity. When the sacred Writers speak of the Word, as the second person, they will, I believe, be found, never to speak of him under that character, as from everlasting; nor suppose him to have thus subsisted from all eternity.

*In the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning with God.*¹ Eternity has no beginning. There is therefore no reference to it here. Every commencement must be from a point; however remote and unknown that point may be. Hence we may be assured, that the Logos, or Word, was only the first-born in respect to subsequent creation. Our Saviour intimates as much in his address to God. — *And now, O Father,*

¹ John i. 1, 2.

*Father, glorify me with thine ownself, with the glory, I had with thee (not from all eternity, but) before the world was.*¹ In conformity to this St. Paul mentions him, as — *the image of the invisible God; the first-born of every creature: for by him were all things created.*² And he is styled by St. John — *the beginning of the creation of God: and the Lamb slain from the foundation of the world.*³ *A Lamb without blemish, and without spot: who verily was fore-ordained before the foundation of the world.*⁴ — *Who hath saved, and called us with an holy calling; not according to our own works; but according to his own purpose and grace; which was given us in Christ Jesus, before the world began.*⁵ Our Saviour, when he supplicates for his own Disciples, says — *Father, I will, or request, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation*

¹ John xvii. 5.² Coloss. i. 15.³ Revelat. iii. 14. and xiii. 8.⁴ 1 Pet. i. 19, 20.⁵ 2 Tim. i. 9.

*dation of the world.*¹ This is the terminus, to which the Logos, or second Person, seems to be uniformly referred, as being antecedent to all created beings; and of a more exalted nature, and divine origin; even from God himself immediately, and consubstantial with him.

But we find a different mode of expression used, when the sacred Writers speak of God; who is represented by them as through all eternity, without beginning, as well as without end. *From everlasting to everlasting thou art God.*² *Thy throne is of old: thou art from everlasting.*³ *Art not thou from everlasting, O Lord, my God?*⁴ The Prophet Isaiah also mentions the Deity in a very sublime manner — *The lofty One, that inhabiteth eternity.*⁵ The mode of address is remarkable; and shews, wherein the two
great

¹ John xvii. 24.

² Psalm xc. 2.

³ Psalm xciii. 2.

⁴ Habak. i. 12.

⁵ Isaiah lvii. 15.

great objects differ. God is self-existent, independent, and has existed through a boundless duration. The Son, as a Person, proceeded from the Father, and was produced in time; yet is eternal, as a derivative from God and a portion of the divine Nature; and at all times *in the bosom of the Father*, that is, in strict union with him. *I and the Father are one.*

THE NOTION OF ETERNAL GENERATION AGAIN CONSIDERED.

They, who entertain the notion of an eternal generation, seem to be misled by a term, of which they can have no determinate knowledge. It was introduced merely as an help towards solving a supposed difficulty, which, I think, never existed. In short it is a greater mystery, than that, which it is brought to explain. A person might just as reasonably insist upon an eternal creation: and it would appear to many equally plausible. But at this rate it
would

would be found, that the world was formed by divine wisdom, and yet never had a beginning: which is as absurd, as it is untrue. They remove the object, as far as they can, out of sight, in order to have a better view. But the whole is a fallacy. It is therefore idle in them, like the schoolmen formerly, to make use of terms without any precise purport, more especially words of no meaning at all, to explain, what they do not comprehend. We can never obtain light by returning into darkness: nor remedy one difficulty by introducing another much greater.

This is verified in the doctrine mentioned above concerning eternal generation: which seems calculated to perplex rather than instruct, and implies a contradiction. We have seen, that the Logos proceeded from God, and was begotten of the Father. But how could he have been begotten, or have proceeded, if he never had a beginning? Who first produced this mode of argument, I know not: but it seems to be founded in mere metaphysical sophistry.

AN OBJECTION STATED.

It may be asked, *Why may not there be an eternal generation of the Son, as well an everlasting duration of the Father? Has not God existed through all eternity?* The Deity most certainly has ever existed, and will endure for ever. But there is a great and irreconcilable difference between these two articles: and we therefore cannot form any just analogy between them. The great, everlasting, and self-existing God owes not his being to any power, or to any antecedent cause: for it is to the last degree absurd to suppose any thing antecedent to what is eternal. There was therefore no operation in his production; for he was not produced; being, as was before observed, self-existent, and prior to all things. But in respect to the Word of God, the Logos, in his production there was an antecedent purpose, and an operation. He was begotten of the Father; which intimates a fact: and

and as I before asserted, and I think past contradiction, every fact must have been complicated in time. Hence it is said—*this day have I begotten thee*: which plainly proves, that the operation could not be otherwise than in time. This is farther intimated in the address of our Saviour to God, when he says—*And now, O Father, glorify thou me with thine own self with the glory, which I had with thee, before the world was.*¹ He does not say, the glory, which I had always, through all eternity, but only antecedent to Creation. When this was accomplished, we know not: we only learn thus far, that previous to all things created Christ was begotten of his Father; and that then began the filiation. Hence we may accede to the words in the Nicene Creed, where these doctrines are very justly set forth, and demand our attention and belief. “I believe in God. . . . And in one Lord Jesus Christ, the only begotten Son of God: Begotten of the Father before all worlds: God

¹ John xvii. 5.

God of God : Light of Light : Very God of very God : Begotten, not made : Being of one substance with the Father : By whom all things were made." The same as the Father, and eternal, in respect to essence and original divinity; but posteriour in respect to filiation and adoption: which adoption and filiation must have been in time.

I therefore think, that they, who apply to an eternal generation, run into very unnecessary difficulties, not to say absurdities. For they suppose a fact to be accomplished without a beginning; a wonderful operation without any primary efficient cause; that is, without an operator: which is impossible. This trouble is, I say, needless; as every thing mentioned in Scripture about the Logos, or Word of God, may be more clearly proved upon much better principles.

SOME WRONG NOTIONS STATED AND
CONFUTED.

A Writer of note¹ has afforded repeated instances of his dissent from the Church of England in respect to these articles. In his address to the disciples of Swedenborg, he speaks of them with unwarrantable keenness and detestation. He tells them, p. 2. that he is of their opinion, and looks with *equal horror* upon these doctrines of the Trinity, as equally *absurd and blasphemous, constituting in fact three Gods*. Yet he must have known, that, according to the articles of the Church, which he condemns, one God only is acknowledged. Of the personality and divine nature of our Saviour I have said a great deal; and have particularly dwelt upon that decisive declaration, when he said — *I and the Father are one*. The
Jews

¹ Dr. Priestley. See Letters to the Members of the New Jerusalem Church, published in 1791.

Jews immediately insisted, that he made himself equal with God; and taxed him with blasphemy. In his answer he admits the words, and the character, which he had assumed: but denies, that there was either blasphemy, or presumption.¹

As to the Logos proceeding from God, and partaking of his divine nature, I cannot see any thing in it more difficult to be believed, than in the conception and generation of man, or in the production of the fruits in the field. The operation, whether in earth, or in heaven, is alike mysterious to me, and past my comprehension. Yet I must give up my senses, if I believe not the one; and my reason and religion, if I deny the other: for it is transmitted to me under the highest sanction, and the most unquestionable authority. If there be any difficulty, it arises from wrong reasoning.

For,

¹ John x. 36.

For, as I have before intimated, can it be more extraordinary for God in his infinite wisdom and power to produce from himself a Divinity, the express image of his person and brightness, than for an animal by blind instinct to create the similitude of itself, and produce it's own species? It may be said, that both the instinct and the production are ultimately from God. It is very true. Why then do we presume in any respect to limit the Almighty; and think, that to Omnipotence one operation is more difficult than another?



CONCERNING MELCHIZEDEC KING OF
SALEM.

It is said, upon the return of Abram from *the slaughter of Chedorlaomer, and the four Kings in the valley of Shavah*, that Melchizedek, King of Salem, who was the priest also of the most High God, brought forth bread and wine, and blessed Abram, and said: *Blessed be Abram of the most High God, possessor of Heaven and Earth: And blessed be the most High God, which hath delivered thine enemies into thy hand—And that he (Abram) gave him tithes of all.*¹

There have been a variety of conjectures concerning this passage and a diversity of opinions; which, I think, if we consider the context, and the words of the Apostle St. Paul, will be found by no means obscure, and attended with no great difficulty.

It

¹ Genesis xiv. 18, 19, 20.

It is well known, that it pleased God to manifest himself to the Patriarchs, and Prophets of old, by a personage, whom the Jews looked upon as their Jehovah. He was at times styled the Angel of God, the Angel of the Lord, the Angel of the presence; the Angel, that redeemed Jacob from evil; the same, whom God was pleased to promise, that he would send before his servants; and who is by Malachi styled the Angel of the Covenant. He is said in the passage above to have been the Priest of the most High God. And by his appearance before Abram he gave the Patriarch an intimation of Christ, the High Priest to come; and of the mystic bread and wine, which would one day be instituted by him. By the Apostle St. Paul we are told, that this great Personage was *without father, without mother; without descent; having neither beginning of days, nor end of life.*¹ Hence it is manifest, that this could be no other, than the divine Logos; that is, a representation

¹ Heb. vii. 3.

representation of him under a human form: and it is *accordingly said of him*, that *he was made like unto the Son of God*, an image of Christ to come.¹

All this would have appeared very plain, had it not been for a mistake, which has prevailed in almost all the translations; and was first introduced by the Authors of the greek Version. The words in the original are Melchi zedec, and Melech Salem. These, though two of them are somewhat diversified, signify *the King of righteousness*, and *the King of peace*. This is well known: and we have the additional authority of St. Paul, who was a good judge of their meaning.² Now the two first terms are retained in the versions without any interpretations; and the two other terms are partly translated, and partly left, as in the original. The latter is in our Version rendered—*The King of Salem*; which Salem is generally supposed

¹ Heb. vii. 3.

² Ibid. vii. 2.

supposed to signify Jerufalem. It is inconceivable, what obscurity has been brought upon the history by the words, which are sufficiently plain in the original, being thus left without an explication; and by the character and office of the person being thus introduced, as a proper name. For by these means one of his attributes is represented, as a name of a Canaanitish place.

It may be worth while to take notice of the false glosses, which have hence ensued; and the inconsistencies, which have been maintained. In the first place, as the words Melchi zedec have been admitted as a proper name of a man, many have taken much pains to find out, who that man could have been. Jerome says,¹ that he was supposed, to have been Shem the son of Noah. But who can believe, that the Patriarch Shem, if he were ever a King, should have reigned in the idolatrous region of Canaan?

According

¹ In Tradit. Heb.

According to the Author of the Chronicon Paschale,¹ he was of the race of Ham. This is equally incredible, that any body of the line of Ham should be a Priest of the most High God. Suidas goes upon the same principle, and tells us, that he was the son of Side, the son of Ægyptus, King of Libya; that he was himself King of Canaan, and reigned in Jerusalem, called Salem. He says farther, that he was King of the Jews, and (ἐκ Ἰουδαίων μόνον) not only of the Jews, but of the Gentiles in general: and all this in the time of Abram; and before Abram had any child. There was hardly ever such a complication of absurdities. How could a son of Side, or a son of Ham, or a son of Noah, be a person, who had *neither father nor mother; who was of no descent; and had neither beginning of days, nor end of life?* And how could he reign over the Jews, before any of the family of Judah, or of Jacob, were in being?

The

¹ P. 49, 50.

The like mistakes occur concerning Salem, which is represented, as a city. Josephus says, that Melchizedec reigned there; and that it was the same as Solyma, which was afterward called Jerusale^m.¹ This is a great mistake; for it was called Jerusale^m, before the Israelites were in possession of it: and the name is continually repeated quite through the Scriptures.² And what is very extraordinary, it was never called Solyma: at least the name does not once occur in the Sacred Writings, neither in the Original, nor in the greek Version. It was a name formed by the Greeks afterwards; who changed *Ἱερουσαλημ* to *Ἱερο-σολυμα*; and who would persuade the world, that it was compounded, and formed from the greek word *Ἱερος* and Solyma. The same is observable in the etymology of the former name; which has been in like manner by some deduced from *Ἱερος* and *σαλημ*.

It

¹ Ant. lib. i. c. viii. p. 32.

² See Joshua, x. 1. and Judges, i. 21. It is called Jerusale^m all through the Old Testament.

It is accordingly said in the Etymologicum Magnum—*Jerusalem was first called Salem; but, when Christ made his appearance there, it was named* ¹ Ἱερὺ-σαλὺμ, *the holy City of Salem.* Hence we learn, to what a degree of absurdity people will go.

But there is not an instance in Scripture of Salem being put for Jerusalem, excepting in those passages in Genesis, where it is so rendered by a great mistake. The only place, where it seems to have been esteemed a proper name, is in some versions of the seventy sixth Psalm, v. 2. where it is said—*In Judah is God known—and his tabernacle is in Salem.* But here the ancient Greek Version² differs, and gives the sense more truly—καὶ ἐγεννηθῆ ἐν εἰρηνῇ ὁ τοπος αὐτῆς—*And his place (of residence) was made, or founded*

¹ — ἐλθὼν ὁ Χριστὸς εἰς αὐτὴν ἐκλήθη Ἱερὺσαλὺμ. Theophilus has been guilty of the same mistake. — Ἱερὺσαλὺμ, ἢ προεῖρημεν Ἱεροσολύμα. Ad. Autol. L. ii. p. 372. Edit. Benedict.

² In this Version see Psalm lxxv. 2.

founded in peace. Analogous to this are the words in Job. *Know, thy tabernacle shall be in peace.*¹ *The kingdom of God is peace.*² *The very God of peace sanctify you wholly.*³ The Apostle speaking concerning this very controverted passage in Genesis says, *the King of Salem, that is, the King of peace.*⁴ And this interpretation is allowed by Suidas, and by every writer, who has given a solution of it, however inconsistent in other respects.

Jerome was aware, that by Salem could not be meant Jerusalem: but he was still persuaded, that it was the name of a city; and (strange to tell) that Melchizedec reigned there. He supposes it to have been the same as Salim near Bethsan, called afterwards Scythopolis: it was also thought to be near Ænon, where John baptized.

⁵ Salem oppidum est juxta Scythopolim,
quod

¹ Job v. 24² Rom. xiv. 17.³ 1 Thess. v. 23.⁴ Heb. vii. 2.

⁵ Epistola ad Evagrium de Melchizedec. Vol. ii
p. 570.

quod usque hodie appellatur Salem: et ostenditur illic Palatium Melchizedec, ex magnitudine ruinarum veteris operis ostendens magnificentiam. Let this palace, which must have existed in the time of Abraham, have been ever so splendid, and it's ruins as magnificent, as Jerome would persuade us, yet we may be well assured, that Melchizedec never reigned there. It is, I think, manifest, that there was never any man so called; nor was Salem a proper name. This account of Jerome is void of all truth, and supported by no authority. What he mentions of Salim, others refer to Sion, just as fancy directs — *Εν τῷ ὄρει τῷ λεγόμενῳ Σίῳν*. Suidas.

I have mentioned that Melchi zedec signifies *the King of Righteousness*: and, I believe, it is never in the Scriptures given as a name to any earthly Monarch; but to God only. Hence it is said by Jeremiah — *This is his name, The Lord our righteousness.*^{*}
The

^{*} Jeremiah xxiii. 6.

The Lord of Hosts, the King of glory, the Sun of righteousness, the Branch of righteousness, were all Sacred titles. It is sometimes rendered JUSTICE. And it is said, *A King shall reign in justice*: And God is continually represented as a God of all justice and truth. Hence Jeremiah says, *The Lord is the God of truth*.¹

In like manner Melech Salem, *the King of peace*, was a title, which could not well be given to any Prince of the earth. It seems to be confined solely to the Deity. He is accordingly styled *the God of peace*.² *The God of peace make you perfect*:³ *The very God of peace sanctify you wholly*.⁴ And of the Messiah saith a Prophet—*His name shall be called . . . The Prince of Peace*.⁵

However

¹ Jeremiah x. 10.

² Rom. xv. 33.

³ Heb. xiii. 20.

⁴ 1 Thessl. v. 23.

⁵ Isaiah ix. 7.

However in respect to Melchizedec, a learned ¹Friend suggested to me, that there is an instance of a man being called after this manner. This is to be found in the name Adoni-zedec, *the Lord of justice*; by which a King of Canaan in the days of Joshua was denominated. There is certainly a perfect analogy between them; but with some difference. For we see, that the Person, with whom Abram had an interview, was not only described as the King *of justice*, or *righteousness*; but also as the *Prince of Peace*: which renders the character more particular and extraordinary. I believe therefore, that I may still venture to say, that no mortal was so highly distinguished. Add to this, as I have observed before, that these marks of distinction, as applied above, are not properly names, but significant and prophetic titles. They belong to a divine Personage, and are peculiar to his character, whose kingdom was to be founded in righteousness and maintained in peace.

We

¹ Rev. Mr. Peter Roberts of Eton.

We may therefore be assured, that this grand Personage, who appeared to Abram, and who was *without beginning of days, and end of life, also without descent*, could be no other than the Divine Logos, or Word of God. They were therefore both the same divine Person under a similar appearance, but at two different times. The former representation in a human form was introduced to give Abram some intimation of the real everlasting High Priest to come; of whom the former was merely a temporary type: for, though antecedent, he is said expressly *to be made like unto the Son of God*. Hence he, as well as the latter, is said — *to abide a Priest continually, or for ever*.¹

I should therefore think, that the account given by Moses might be rendered in the following manner.

And the King of righteousness, (the same as) the Prince of peace, brought forth bread and wine; and he was a Priest of the most High God.

And

¹ Heb. vii. 3.

And he blessed him and said, Blessed be Abram of the most High God; possessor of Heaven and Earth.

And blessed be the most High God, which hath delivered thine enemies into thy hand: and he (Abram) gave him tithes of all; that is, of all his spoil, which he had taken from the four Kings.

St. Paul could have explained more clearly this wonderful history, if he had thought proper to speak out, and to have afforded the intelligence in his power. But he had a prejudiced people to deal with; who had entertained a preconceived opinion. And we may continually perceive a very wise mode of proceeding, which the Apostles observed, and their great Master before them. This was, never to enter into any cavil about the rendering of names; nor about any popular notions of the Jews; when these notions did not interfere with the truth; and when the Gospel, which

they preached, was not injured by their acquiescence. They never regarded, whether it was Balaam the son of Beor, or of Bozar; whether it was Joshua, or Jesus; Elijah or Elias; Eleazar or Lazarus; Quirinus, or Cyrenius; Ἱερουσαλημ or Ἱεροσολυμα. They mentioned such names, as were in use among the people, to whom they addressed themselves, and as were best understood. Hence St. Paul acquiesces in Melchizedec being admitted as a proper name, because it was so esteemed by the Hebrews, to whom he wrote. Yet he intimates plainly, that it ought properly to be otherwise understood: for the purport of the history depended upon the true interpretation. And if so, the words, of which those pretended names were composed, should be accordingly interpreted, and thus admitted for the sake of edification.

As to the bread and wine, which were brought forth to Abram by this Priest of God, they were not offered, as Josephus,
and

and Philo maintained, and as Grotius, Le Clerc, and others, have since supposed, for the refreshment of his little army: for he had enough, and to suffice. He had refused to accept, what the King of Sodom had tendered; and had likewise given tithes of all he had taken: which implies abundance. The bread and wine, thus offered by this great Priest, were significant emblems of the like offerings enjoined afterwards by Christ; which he ordained as a mysterious resemblance of his body and blood. And this, we may suppose, Abram was made to understand; as the whole was intended to give him an insight into the blessings to come.

I am not unsupported in what I say; for this was an opinion of old — Melchizedeck in typo Christi panem et vinum obtulit; et mysterium Christianum in Salvatoris sanguine et corpore dedicavit.¹

Melchisedeck

¹ Paulæ et Eustoch. Epist. apud Hieron. Vol. iv. P. 547.

Melchisedeck sacrificio panis et vini
mysterium Dominici corporis et sanguinis
expressit.¹

Μελχισεδεκ, Βασιλεὺς εἰρηνης, ὁ Ἰερεὺς τε Θεοῦ
τε ὑψίστου, ὁ τὸν οἶνον καὶ τὸν ἄρτον τὴν ἁγιασ-
μένην δίδως τροφὴν, εἰς τυπὸν εὐχαριστίας. καὶ δὴ
ἐρμηνεύεται ὁ Μελχισεδεκ, Βασιλεὺς δικαίος.
Συνωνυμία δὲ ἐστὶ δικαιοσύνης καὶ εἰρηνης.²

As Melchi zedec, *the King of Righteous-
ness* was the forerunner, and type, of *the
Lord of Righteousness, the Holy one, and the
Just one*; we shall find all, that was said of
his Priesthood, fulfilled in Christ—We
learn particularly from St. Paul, that it was
accomplished. Hence it is said—*We have
a great High Priest, who is passed into the
heavens, Jesus the Son of God.*³ Again
whither

¹ Incerti—ad Demetriadem Virginem Epist. apud
Hieron. Vol. v. p. 14.

² Clem. Alexand. Strom. Lib. iv. p. 637.

³ Heb. iv. 14.

*whither (into which heavens) the forerunner is for us entered, even Jesus, made an High Priest after the order (not of Levi, nor of any mortal, but) of Melchizedec, the Prince of Righteousness. We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.*² He is *made an High Priest for ever.*³ And the former High Priest, who was seen by Abram, was formed after his likeness.⁴

Hence I think, that the passage in St. Paul's Epistle, where he is particularly describing the Person, of whom we have been treating, may be explained in the following manner.

⁵ For this person, whom you call *Melchisedec, the King of Salem, Priest of the most High God, who met Abram returning from the slaughter*

¹ Heb. vi. 20.

² Ibid. viii. 1.

³ Heb. vi. 20.

⁴ Ibid. vii. 3.

⁵ Heb. vii. 1.

slaughter of the kings, and blessed him; to whom also Abram gave a tenth part of all (his spoils and booty;) first being by interpretation, the King of Righteousness, and after that also King of Salem, which is the King of peace, (two significant titles, and not properly names) being also without father, without mother, without descent, having neither beginning of days, nor end of life, (consequently not mortal, nor having any relation to the sons of men) but made like unto the Son of God; (the prior being made in conformity to the latter, and therefore, alius et idem, the very Logos in a human form, and a representation of Christ, who was to come in the flesh) This Person, I say, like the Son of God, and the very Son of God, abideth a Priest continually.¹

It is from this description, that I have been induced to assert, that this King of Righteousness, who appeared to Abram in a human shape, was the Word of God, called
also

¹ Heb. vii. 1, 2, 3.

also Jehovah, and the Angel of the Lord. He was the same in respect to heavenly essence as the Logos, or Word of God; and his representative in a bodily form. Hence our Saviour is described by the Prophets, as *a righteous Branch: as a King who was to reign, and prosper; and whose name was to be the Lord our Righteousness*.¹ He was accordingly in a more permanent manner manifested in the flesh; and maintained the character, to which he was appointed. Thus we find, that for the understanding of these truths it is necessary, that the terms, of which we have been treating, should be literally translated, and not left as proper² names undefined,

¹ Jerem. xxiii. 5, 6. Isaiah xxxii. 1.

² I am sensible, that, to substitute titles or attributes in the room of names, may appear uncouth, especially to an ear, which has been otherwise habituated. But to say, that the King of Righteousness met Abram is not a whit more strange, than if we were to say—The Lord of Righteousness met Abram—The Lord of Justice will avenge—The God of Peace will comfort—The Lord of Hosts will go forth—The Angels of the Lord met him. Gen. xxxii. 1.

undefined, though they are in some degree, and for good reasons, thus admitted by St. Paul.

For I am persuaded, as I have intimated before, that the Apostle in his account of this passage of the Mosaic history was unwilling to combat the popular opinion of the Jews. He therefore uses a proper precaution, that he may not give unnecessary offence; and at the same time discovers the truth. He accordingly affords a just character of the divine Person, who appeared, at two intervals; and shews, *who he was*, without declaring, *who he was not*: which however is made apparent from his precise and significant description.



CONCERNING A MODE OF EXPLANATION
USED BY SOME MISSIONARIES.

It is said of the Spanish Missionaries in America, that, when they would explain the divine hypostasis, they for an emblem make use of the figure of a tree with two branches, to shew, that unity is consistent with degrees of partition, and personality. Hence by a proper analogy they propose, and afterwards solve, all the objections, and difficulties, by this description of the type, which have at times been raised in respect to the primary object, alluded to under this representation. They therefore ask, if this stately Tree be one or more: and it is answered, that there are certainly three portions, divided, but not separated, being in strict union, Three in One. If it be objected by those, to whom they address themselves, that then the converse must likewise be true, and One must be Three, which implies a contradiction; this is over-ruled by the object delineated before

before their eyes, where they see to a demonstration, that Unity may be dilated to Plurality, and the connexion, and union preserved. They are farther taught, that two of the portions are derivatives, which are thus in strict union with the Tree itself; and remain firmly connected, and in some degree embodied, though diversified in respect to order and destination. They are therefore co-existent with the parent Tree: for they are of the same original with the body from the first, though posterior in respect to their protrusion, and division, and they form collectively one and the same object.



CONCERNING SOME VERY CURIOUS DOCTRINES OF THE ANCIENT CHINESE,

TAKEN FROM

MEMOIRES CONCERNANT L'HISTOIRE, &c.

CHINOIS PAR LES MISSIONNAIRES DE

PEKIN. 1776. TOM. I.

ALSO FROM

THE ANCIENT CHOU-KING. A PARIS 1770.

I have mentioned, that the Jews had certainly traces of the Supreme Hypostasis; that their Jehovah, the Angel of the Covenant, was no other than the second Person in that Triad; that he under the Father was the great operator in the work of creation; that he appeared to their Fathers; and that they looked up to him as their guardian Deity. They were likewise not ignorant of the Holy Spirit, which co-operated in all things, *by which God garnished the heavens. Thou sendest forth thy Spirit, and they are created: and thou renewest the face of the*

the

*the earth.*¹ With these first principles of divine knowledge the Jews were of old acquainted: and these, together with other intelligence from the History of Moses, I imagine, they brought into China, when they at times were admitted into that country, particularly into the province of Honan. Their admission may have been not long after their first captivity. Though some of the articles may not be quite to my present purpose, yet I will not omit them; as they will, I believe, prove very satisfactory to the Reader.

Some of these extracts are taken from the Chinese historian Lo-pi, who lived in the Dynasty of Song, about eight hundred years ago. But the books, to which he applied for intelligence, and from which he quotes, are of far more early date. They are of the highest antiquity, and are said to have been written many ages before the Christian Æra.

Others

¹ Psalm civ. 30.

Others are taken from the Chou-king, which is esteemed to be the most sacred book among the Chinese; and is held in the same reverence, as the Pentateuch of Moses is among the Jews; and supposed to be of greater antiquity. The book L' Y-king, and Ta-tchouen are as old as Confucius, who was five hundred years before Christ.

What I have mentioned, that the Spanish Missionaries express by a tree with two arms, the Chinese of old represented by an emblem which bears a strong analogy to it. This was a figure like the Greek Upsilon, Y, which they called u, or rather y. And the book, in which the mystery is explained, has the name of L' Y-king — *the Book of Y*: which is extraordinary.

² Lo-pi dit, qu' il a connu par L' Y-king dans l' article Ta-tchouen (L' Y-king est le nom du plus ancien, du plus obscur, et du plus estimé de tous les monuments,
que

¹ Chou-king. Discours Preliminaire, p. xlv.

² Note 2. Ibid.

que le Chine nous ait conservés) *que le Ciel et la Terre ont un commencement*. Et il ajoute, que, *si cela se dit de la Terre et du Ciel, à plus forte raison doit-il se dire de l'Homme*.

Dans le chapitre ¹ Su-koua, (un autre petit Traité, qu'on trouve dans le même livre) on parle forte clairement de l'origine du monde. *Après qu'il y eut un Ciel et une Terre, dit le texte, toutes les choses matérielles furent formées: Ensuit il y eut le male et la femelle; puis le mari et la femme, &c.*

² Dans le Hi-tse (ce qui Lo-pi a appelé cì desu Ta-tchouen) on lit ces paroles. *L' Y possède le Grand Terme. — Lo-pi expliquant cet endroit du Hi-tse dit, que le Grand Terme est la Grande Unité et le Grand Y: que l' Y n' a ni corps ni figure: et que tout ce, qui a corps et figure, a été fait par ce, qui n' a ni figure ni corps.*

La

¹ Page XLV. Su-koua, un autre petit Traité, dont on fait Confucius Auteur.

² Ibid.

¹ La tradition port, que le *Grand Terme* ou la *Grand Unitè* comprends *Trois* : qu' *Un* est *Trois* ; et que *Trois* sont *Un*.

² Le caractere Y, dit Vang-chin, ne marque point ici un livre nommé Y : mais il faut scavoir, que au commencement, quand il n' y avoit point encore de *Grand Terme*, dès-lors existoit une raison agissante et inépuisable, qui aucune image ne peut représenter, qui aucun nom ne peut nommer, qui est infinie en toutes manieres, et à laquelle on ne peut rien ajoûter.

OF THE POWER STYLED TAO.

³ *Tao* est vie ; le premier a engendré le second ; les deux ont produit le troisieme ; les trois ont faites toutes choses. Celui, qui l'esprit apperçoit, et qui l'œil ne peut voir, se nomme Y.

LETTRE

¹ Chou-king. Discours Preliminaire, p. XLVI.

² Ibid. p. XLVII.

³ Memoires Chinois, Vol. i. p. 142.

LETTRE SUR LES CARACTERES CHINOIS.

A PEKIN. 1776.

¶ Parmi les anciens Caractères Chinois, qui ont été conservés, on trouve celui-ci Δ . Selon le Dictionnaire de Kang-hi, ce caractère signifie Union. Ecoutons les Chinois sur son analyse. Selon le Choue-ouen, ce livre si vanté, Δ est trois unis en un. — Lieou-chou-tsing hoen, qui est une explication raisonnée et scavante des plus anciens Caractères s'exprime ainsi. Δ signifie union intime, harmonie, le premier bien de l'homme, du ciel, et de la terre. C'est l'union des trois Tjai. (Tjai signifie principe, puissance, habilité, dans le Tao :) car unis, ils dirigent ensemble, créent, et nourrissent. L'image Ξ (trois unis en une seule figure) n'est pas si obscure en elle même : cependant il est difficile d'en raisonner sans se tromper, il n'est pas aisé d'en parler. Je connois la délicatesse de
notre

notre siècle, et la rigueur de plus sages Critiques, dès qu'il s'agit de Religion. Malgré cela, J'ose conjecturer, que le caractère Δ pouroit avoir été chez les anciens Chinois le symbole de la très-adorable Trinité. — On trouve dans les anciens livres une foule de textes, qui font croire, que les anciens Chinois connoissoient ce grand mystère. Le livre Sée-ki dit, *Autrefois l'Empereur sacrifioit solennellement de trois en trois ans à l'Esprit, Trinité en unité* — *Chin-San-ye.*

² Hiu-chin a vécu sous la Dynastie du Han, entre l'an 209 avant J. C. et l'an 190 après J. C. ³ Hiu-chin, expliquant le caractère Y, dit ces paroles. *Au premier commencement La Raison* (the Λογος of Philo and the Scriptures) *subsistoit dans l'unité; c'est elle, qui fit et divisa le Ciel et la Terre, convertit et perfectionna toutes choses.*

I close

¹ Memoires Chinois, V. i. p. 299, 300.

² Note 3. Chou-king, p. XLIX.

³ Chou-king, ibid.

I close with one more reference to the Memoires Chinois, V. i. p. 105.

' La création du Monde et de l'Homme, l'etat d'innocence, la chute d'Adam, et la longue vie des premiers hommes, sont articulés aussi clairement, qu'on peut le desirer dans nos anciennes Chroniques. *Celui, qui est lui-meme son principe, et sa racine, dit Tchouan-tsée, a fait le Ciel, et la Terre.*

I have mentioned, that this intelligence may have possibly been obtained from some Jews of the dispersion. From whatever source it was derived, the history is very extraordinary.

T H E E N D.

ERRATA.

PAGE 15. note
69. l. 2.
73. l. 3.
155.

$\left. \begin{array}{l} \text{μεταωρος} \\ \text{eundum} \\ \text{δευτερον} \\ \text{xxx} \end{array} \right\} \text{for} \left. \begin{array}{l} \text{μετεωρος} \\ \text{eunden} \\ \text{δευτερον} \\ \text{xxxix} \end{array} \right\} \text{read}$

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